

THE
Enimic of Securitie
OR

A daily exercise of godlie meditations, drawne out of the pure fountains of the holic Scriptures, and published for the profit of all persons of anie state or calling in the

German and Latine toongs, by the right

reuerend M^r IOHN AVENAR,

publike Professor of the Hebrue

toong, in the famous Vni-

uersitie of WITTE-

BERGE.

In English by THOMAS ROGERS

Maister of Arts, and stu-

dent in Diuinitie.

Watch Marke. 13, 33. and

Praie.

I saie vnto al watch.

Praie continualie.

Marke. 13, 37.

1. Thes. 5, 17.

1. Thes. 5, 18.

In al things giue thanks.

Seene and allowed according to the *Queenes*
Maiesties Iniunctions.

AT LONDON,

intred by R. Yardley and P. Short on Bredstreet hily,
at the signe of the Starre.

1593.



To the Reader.



Besides what hath been added to this Booke, which is apparant, you shall find two faults especiallie amended by this Impression. One is the confusion of number. For in a praier sometime the person of one, sometime of many praiering was used which thing in my iudgement, caused some iar. For the auoiding whereof I haue thought it best to amende that fault, and I truste with the good liking both of the Autor, & as manie as shall read them, henceforth so vse altogether the plurall number in those praiers which are for euerie daie of the weeke: albeit the rest are in the singular number, for so much as they are praiers for some special persons.

The other is the difficultie properlie to applie diuers of those texts of Scripture placed in the margins. For many times the place of Scripture were falselie quoted. But now, howsoeuer the Compositor haue set them, if you marke the letters of the Alphabet a, b, c, d, &c. used bothe in euery praier, and margin, they will rightly direct thee to the texts.

Other things besides these amended, which are needele so to be uttered in this place.

Some perhaps wil mislike the applieng of praiers vnto certeine daies: but for that a better some dooth both like wel enough thereof, and laud God for this dailie exercise of thei faish prescribed: and also because it is not done (as againe in the table to this booke I protest) so tie thee superstitionlie to any order, I haue nothing varied from the first impression

in that pointe, doubting not but thou
canst, and wilt vse this booke to
thy profit, and be thank-
ful, Farewel.



Here foloweth a Calendar
neceßarie both for the
 learned, and sim-
pler sort.

	Moneths.	Daies.	Calends.	Noons.	Idus.
1	January	31	19	4	8
2	February	28	16	4	8
3	March	31	17	6	8
4	April	30	18	4	8
5	Maie	31	17	6	8
6	June	30	18	4	8
7	Iulie	31	19	6	8
8	August	31	19	4	8
9	September	30	18	4	8
10	October	31	17	6	8
11	November	30	18	4	8
12	December	31	19	4	8

For the better conceasing of this table, and the Calendar,
 you shall find certaine rules at the end
 of the Calendar.

1. Ianuarie, cal- } Latins, *Iannarius.*
 led of the } Gracians, *Gamelion.*
 } Hebrues, *Tebeth*, & is } hath 31. daies.
 their 10. moneth.

1	a	Calends.
2	b	4 } <i>Noans of Ian.</i>
3	C	3 }
4	d	Day before the N.
5	e	<i>Noans of Ianuarie.</i>
6	f	8 }
7	g	7 }
8	a	6 } <i>Idus of Ia-</i>
9	b	5 } <i>nuarie.</i>
10	C	4 }
11	d	3 }
12	e	Daie before the Id.
13	f	<i>Idus of Ianuarie.</i>
14	g	9 }
15	a	8 }
16	b	7 }
17	C	6 }
18	d	5 }
19	e	4 }
20	f	3 }
21	g	2 }
22	a	1 } <i>Calends of</i>
23	b	0 } <i>Februarie</i>
24	C	9 }
25	d	8 }
26	e	7 }
27	f	6 }
28	g	5 }
29	a	4 }
30	b	3 }
31	C	Daie before the Calends of Feb.

The first daie of this Mo-
 neth Christ was circumci-
 sed, *Luke. 2, 21.* The tops of
 the mountaines appered vn-
 to Noah, *Gen. 8, 5.* The Israe-
 lites put away their wiues,
Ezra. 10, 16.

The 5. of this moneth word
 was brought vnto Ezechiel y
 Prophet that the citie Ieru-
 salem was smitten, *Eze. 33, 31*

The sixt of this moneth
 Christ was worshipped of y
 wise men, *Matt. 2, 1, &c;* bap-
 tised, *Matt. 3, 13;* turned wa-
 ter into wine, *Iohn. 2, 1, &c,* as
 testifierh Epiphanius.

The 10. of this moneth Ne-
 buccadnezzar King of Ba-
 bel, moued thervnto by the
 rebellion of Zedekiah, be-
 sieged Ierusalem most firce-
 lie, as may appeere, *2. Kings,*
25, &c. Ierem. 32, 4: Also Eze-
 chiel was willed to vter his
 parable, *Ezech. 24, 1, &c.*

Paule called, and conuer-
 ted the 25. of this moneth,
Acts 9, 2.

Festiuall daies in } *CIRCUMCISION*, the first } daie.
 this moneth be } *EPIPHANIE*, the sixt }

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IANVARIE.

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2. Februarie, } Latins, *Februarius*. } hath 28. daies,
 called of the } Græcians, *Elaphebolion*. } vnles it be a
 } Hebrues, *Shebat*, and is } yere *Bissextile*, &
 } their 11. moneth. } then it hath 29.

1	d	Calends.	The first of this moneth
2	e	4	Moses repeated the Lawe
3	f	3 } Noans of Feb.	vnto the children of Israël,
4	g	Done before the N.	<i>Deut. 1, 3.</i>
5	a	Noans of February.	The 2. of this moneth our
6	b	8	Sauior was presented to the
7	C	7	Lorde; and Marie purified,
8	d	6 } Idus of Fe-	<i>Luke. 2, 22.</i>
9	e	5 } bruarie.	The ninth of this moneth,
10	f	4	Noah, 40. daies after he had
11	g	3	seene the tops of the moun-
12	a	Daie before the Id.	taines, sent out of the Arke
13	b	Idus of February.	a Rauē, and afterwarde a
14	C	16	Doue, which returned, <i>Gen.</i>
15	d	15	<i>8, 6, &c.</i>
16	e	14	The 15. of this moneth the
17	f	13	Jewes spend merilie toge-
18	g	12	ther, for that the spring of
19	a	11	the ycere doth enter then,
20	B	10 } Calends of	as they thinke.
21	c	9 } March.	The 16. of this moneth
22	d	8	Noah, the 2. time sent out a
23	e	7	Doue, which returned with
24	f	6	an Olive branch in hir bil,
25	g	5	<i>Gen 8, 10.</i>
26	a	4	The 24. of this moneth
27	B	3	Zechariah was commanded
28	c	Daie before the	to prophesie, <i>Zecharie. 1, 7.</i>
29		Calends of March.	Matthias was elected into
			the number of the Apostles,
			<i>Acts. 1, 26.</i>

Festiuall daies in } the 2. called the PURIFICA-
 this moneth be } TION of S. MARIE.
 } the 24. which is Saint
 } MATTHIAS daie.

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FEBRVARIE

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3. March, cal- } Latins, *Martius*.
 led of the } Græcians, *Mounychiôn*.
 } Hebrues, *Adar*; and is } hath 31. daies.
 } their 12. moneth.

1	d	<i>Calends.</i>		
2	e	6	} <i>Noans of M.</i>	
3	f	5		
4	g	4		
5	a	3		
6	B	<i>Daie before the N.</i>		
7	c	<i>Noans of March.</i>		
8	d	8	} <i>Ids of Mar.</i>	
9	e	7		
10	f	6		
11	g	5		
12	a	4	} <i>Daie before the Id.</i>	
13	B	3		
14	c	<i>Idus of Marsh.</i>		
15	d			
16	e	17	} <i>Calends of April.</i>	
17	f	16		
18	g	15		
19	a	14		
20	B	13	} <i>Calends of April.</i>	
21	c	12		
22	d	11		
23	e	10		
24	f	9	} <i>Calends of April.</i>	
25	g	8		
26	a	7		
27	B	6		
28	c	5	} <i>Calends of April.</i>	
29	d	4		
30	e	3		
31	f	<i>Daie before the Ca-</i>		
		<i>lends of April.</i>		

The temple of Ierusalem was finished the third daie of this moneth, *Ezra. 6, 13*: in the 1. of *Esd. 7, 5*. it is said to be the 23. of this moneth.

The tenth of this moneth Christ was aduertised that Lazarus was sick, *Iohn. 11, 3*.

A feast was celebrated among the Iewes for the ouerthrow of Nicanor, the 13 of this moneth, *2. Mac 15, 37*: also vpon the same daie al the Iewes vnder Ashuerosh, were commanded to be put to death, *Esther. 3, 13*: vpon the same daie the Iewes had a priuiledge giuen them to slaie al their enemies, *Esther. 8, 12*: this daie also the Iewes solemnized for their ioieful deliuerance, *Esther. 8, 17*.

The 14. day of this moneth was called of y Iewes Mar- docheus daie, *2. Macc. 15, 37*: also Purim, as may appeere, *Esther. 9, verse. 21. 26*.

The 15. also is another day of Purim, *Esther. 9, 21*.

The 16. of this moneth Lazarus was raised from the dead, *Iohn. 11, 43*.

This moneth hath one festiual daie called
 TH'ANNVNCIATION of Saint MARIE,
 celebrated the 25. daie of the moneth.

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MARCH.

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4. April, cal- } Latins, *Aprilu.*
 led of the } Gracians, *Thargelion.*
 } Hebrues, *Abib, or Nisan,* } hath 30. daie
 & is their first moneth.

1	g	Calends.
2	a	4 } <i>Noans of Ap.</i>
3	B	3 }
4	c	<i>Daie before the N.</i>
5	d	<i>Noans of April.</i>
6	e	8 }
7	f	7 }
8	g	6 } <i>Idus of</i>
9	a	5 } <i>April.</i>
10	B	4 }
11	c	3 }
12	d	<i>Daie before the Id.</i>
13	e	<i>Idus of April.</i>
14	f	18 }
15	g	17 }
16	a	16 }
17	B	15 }
18	c	14 }
19	d	13 }
20	e	12 }
21	f	11 }
22	g	10 } <i>Calends of</i>
23	a	9 } <i>Maie.</i>
24	B	8 }
25	c	7 }
26	d	6 }
27	e	5 }
28	f	4 }
29	g	3 }
30	a	<i>Day before the Ca-</i> <i>lends of Maie.</i>

The first of this moneth
 Noah vncovered the Arke,
 and saw earth, *Gen. 8, 13*; Mo-
 ses reared y^e Tabernacle, *Ex.*
40, 2, 17; the Temple began
 to be sanctified, *2. Chr. 29, 17.*

The 10. of this moneth
 the children of Israël passed
 through the riuer Iorden on
 drie foote, *Ioshua. 4, 19*; the
 paschal lambe was chosen,
Exod. 12, 3.

The 13. of this moneth
 the edict of King Ashueroth
 came out for the murthing
 of the Iewes, *Esther. 3, 12.*

The 14. of this moneth
 the passouer was kept, *Exod.*
12, 6. Leuit. 23, 5. Iosh. 5, 10.

The 15. of this moneth
 the Israëlitis departed out of
 Egypt, *Nomb. 33, 3.*

The 16. of this moneth
 Hezekiah made an ende of
 sanctifieng and purging the
 Temple, *2. Chron. 29, 17.*

The 18. of this moneth y^e
 childre of Israel walked on
 drie land through the mids
 of the red sea, *Exod. 14, 19.*

The 24. Daniel sawe his
 vision, *Dan. 10, 4.*

The 25. of this moneth the feast
 of S. MARK is obserued.

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APRIL.

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The sixt of this moneth, An. 1580. which is al-
waies to be remembered, al England, with other coun-
tries besides, was terrible shaken with an Earth-
quake.

5. Maie, cal- } Latins, *Maius*.
 led of the } Gracians, *Sciraphorion*. } hath 31 daies.
 } Hebrues, *Iar*, which is }
 } their 2. moneth.

1	B	Calends.	The first of this moneth
2	c	6	Moses was commanded to
3	d	5	number the children of Is-
4	e	4	rael, <i>Nomb. 1, 1, &c.</i>
5	f	3	The fift of this moneth
6	g	Daie before the N.	Christ is thought to have as-
7	a	Noans of Maie.	cended vp into heauen, <i>Mar</i>
8	B	8	<i>16, 19. Luk. 24, 51. Act. 1, 9.</i>
9	c	7	They which could not
10	d	6	keepe the Passeouer at the
11	e	5	daie appointed by the Lord,
12	f	4	were willed to celebrate the
13	g	3	same the 14. of this moneth,
14	a	Daie before the Id.	<i>Nomb. 19, verse. 10, 11</i> ; so did
15	B	Idus of Mase.	the Israëlites at the comman-
16	c	17	dement of King Hezekiah,
17	d	16	<i>2. Chron. 30, 15.</i>
18	e	15	The 16. daie Manna rained
19	f	14	from heauen, <i>Exod. 16, 14.</i>
20	g	13	The 17. daie Noah entred
21	a	12	the Arke, and the flud be-
22	B	11	gan, <i>Gen. 7, 11, 13.</i>
23	c	10	The 22. fire from heauen
24	d	9	cōsumed such as murmured
25	e	8	against the Lord, <i>Nomb. 11, 1.</i>
26	f	7	The 23. the Israëlites with
27	g	6	great ioie triumphinglie en-
28	a	5	tered into the castel of Ieru-
29	B	4	salem, <i>1. Mac. 13, 51.</i>
30	c	3	Noah the 27. the waters be-
31	d	Daie before the	ing dried vp, came forth of
		Calends of Iune.	the Arke, <i>Gen. 8, 14, &c.</i>

The first of this moneth vsualie is celebrated
 for the feast of PHILIP, and JAMES.

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MAIE.

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6. Iune cal-
led of the ^{Latins, & Romes.} } Gracians, *Ekatomuaion.* } hath 30. daies.
Hebrues, *Sinan*, which
is their 3. moneth.

		Calends.
1	c	
2	f	4 } Noans of Iun.
3	g	3 }
4	a	Daie before the N.
5	B	Noans of Iune.
6	c	8 }
7	d	7 }
8	e	6 } Idus of
9	f	5 } Iune.
10	g	4 }
11	a	3 }
12	B	Daie before the Id.
13	c	Idus of Iune.
14	d	18 }
15	e	17 }
16	f	16 }
17	g	15 }
18	a	14 }
19	B	13 }
20	c	12 }
21	d	11 }
22	e	10 } Calends of
23	f	9 } Iulie.
24	g	8 }
25	a	7 }
26	B	6 }
27	c	5 }
28	d	4 }
29	e	3 }
30	f	Daie before the Calends of Iulie.

The first coming of the
childre of Israël vnto mount
Sinai was the 1. of this mo-
neth, where they abode 11.
monethes, and 20. daies, in
which time al those thinges
were done, recorded in *Exo.*
chap. 19, 1, &c.

The sixt of this moneth
Alexander that mightie Mo-
narch of y world was borne
of whom *Dan. chap. 11, 3.* doth
prophecie. Also on this daie
that famous Temple of Di-
ana in Ephesus, numbred a-
mong the 7. wonders of the
world, was set on fire by He-
rostratus. The Iewes like-
wise kept their feast of Pen-
tecost on this daie.

The 23. of this moneth
the first edict came out for
the saluetie of Gods people
the Iewes, against Haman,
and the rest of their enimies,
Esther. 8, 9.

The 29. of this moneth
the Arke of Noah through
the encrease of waters was
lifted vp from the earth,
Gen. 7, 17.

Festiuall daies in this
moneth are the { 24. which is the feast of
S. IOHN BAPTIST.
29. which is S. PETERS daie.

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IVNE.

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7. Iulie, called of the } Latins, *Iulius*.
 } Grecians, *Mesagestrion*.
 } Hebrewes, *Thammus* being } hath 31. daies.
 their 4. moneth.

1	g	Calends.
2	a	6
3	b	5
4	c	4
5	d	3
6	e	Daie before the N
7	f	Noans of Iulie.
8	g	8
9	a	7
10	b	6
11	c	5
12	d	4
13	e	3
14	f	Daie before the Id.
15	g	Idus of Iulie.
16	a	17
17	b	16
18	c	15
19	d	14
20	e	13
21	f	12
22	g	11
23	a	10
24	b	9
25	c	8
26	d	7
27	e	6
28	f	5
29	g	4
30	a	3
31		Daie before the Calends of August.

The 5. of this moneth Ezekiel saw his visions, *Eze. 1. 1.*

The 6. of this moneth the Capitol of Rome, counted one of the 7. wonders of the world, was burned: and the mirror of Christian Princes King Edward the sixth, died the sixt of this moneth, *Anno. 1552.*

The 9. of this moneth Ierusalem, after it had a long while bin besieged by Nebuccadnezzar, was taken, *Ierem. 39. 2.*

The 12. of this moneth Iulius Caesar, the 1. Romane Emperor was borne. Of him is this moneth called Iulie.

The 18. of this moneth the Egyptians begin their yeere, *Plin. lib. 8, cap. 47.*

The 25. of this moneth is the feast of S. JAMES the Apostle.

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IVLIE.

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8. August, cal- } Latins, *Augustus.*
 led of the } Græcians, *Boedromion*
 } Hebrues, *Ab*, which is } hath 31. daies.
 } their 5. moneth.

1	c	Calends.
2	d	4 } Noans of Au
3	e	3 } Daie before the N
4	f	Noans of August.
5	g	8 }
6	a	7 }
7	B	6 } Calends of
8	c	5 } August.
9	d	4 }
10	e	3 }
11	f	Daie before the Id
12	g	Idus of August.
13	a	19 }
14	B	18 }
15	c	17 }
16	d	16 }
17	e	15 }
18	f	14 }
19	g	13 }
20	a	12 } Calends of
21	B	11 } Septemb.
22	c	10 }
23	d	9 }
24	e	8 }
25	f	7 }
26	g	6 }
27	a	5 }
28	B	4 }
29	c	3 }
30	d	Day before the Ca-
31	e	lends of September.

The first of this moneth
 Aaron, 40. yeeres after the
 children of Israëll were com
 out of Egypt, died on mount
 Hor. *Nomb. 33, 38.* Also on
 this daie Ezra with his com-
 panie came out of Babel vn-
 to Ierusalem, *Ezra. 7. 9.*

The 7. of this moneth
 Nebuccadnezzar burnt the
 house of the Lord, and al Ie-
 rusalem, *2. Km. 25, verse. 8, 9.*

The 10. of this moneth
 some thinke Ierusalem to
 haue bin burnt by the Baby-
 lonians, *Ierem. 52, 12.* Iosephus
(lib. 6, cap. 26) said it was bur-
 ned afterwarde by the Ro-
 mans the same daie. There-
 fore doe the Iewes on this
 daie obserue a most streight
 fast, and go bare footed, and
 sitting on the ground, reade
 twile ouer the Lamentati-
 ons of Ieremie.

The 24. of this moneth is vsualie called
 S. BARTHOLOMEWES daie.

8.
AVGVST.

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*The 24 of this Moneth, An 1572, that horrible
massacre of the Protestants in France was most dis-
loyalie committed, where of came this verse:*

**Bartholomeus flet, quia Gallicus occubat
Atlas.**

9. September called of the Latins, September. } Græcians, Maimacteron. } hath 30. daies.
 } Hebrues, Elul, which is }
 } their 6. moneth.

1	f	Calends.	
2	g	4	} Noons of Sep.
3	a	3	
4	B	Daie before the N.	
5	c	Noons of September.	
6	d	8	} Idus of Sep-
7	e	7	
8	f	6	
9	g	5	
10	a	4	} Idus of Sep-
11	B	3	
12	c	Daie before the Id.	
13	d	Idus of September.	
14	e	18	} Calends of
15	f	17	
16	g	16	
17	a	15	
18	B	14	
19	c	13	
20	d	12	
21	e	11	
22	f	10	
23	g	9	
24	a	8	} Calends of
25	B	7	
26	c	6	
27	d	5	
28	e	4	
29	f	3	
30	g	Day before the Ca-	
		lends of October.	

The first of this moneth
 Haggei the Prophet began
 to prophesie, Hag. 1, 1.

The sixt of this moneth
 Ezechiel saw another vision,
 Ezech. 8, 1.

The 7. of this moneth
 our most noble Queene Eli-
 zabeth was borne at Green-
 wich, Anno. 1533.

The 8. of this moneth
 An. 73. Ierusalem was vter-
 lie with fire and sworde de-
 stroied by Titus the Empe-
 ror, Ioseph. lib. 7. cap. 26.

The 25. of this moneth
 Nehemiah finished the wals
 of Ierusalem, Nehem. 6, 15.

Festiuall daies in this } 21. S. MATTHEW.
 moneth be the } 29. S. MICHAEL.

⁹
SEPTEMBER.

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10. October, } Latins, *October.*
 called of the } Grecians, *Pianepsiōn.*
 } Hebrues, *Thisri,* and } hath .31. daies.
 } is their 7. moneth.

1	a	Calends.
2	B	6
3	c	5
4	d	4
5	e	3
6	f	<i>Daie before the N.</i>
7	g	<i>Noans of October.</i>
8	a	8
9	B	7
10	c	6
11	d	5
12	e	4
13	f	3
14	g	<i>Daie before the Id.</i>
15	a	<i>Idus of October.</i>
16	B	17
17	c	16
18	d	15
19	e	14
20	f	13
21	g	12
22	a	11
23	B	10
24	c	9
25	d	8
26	e	7
27	f	6
28	g	5
29	a	4
30	B	3
31	c	<i>Day before the Calends of Nouemb.</i>

Noans of
October.

Daie before the N.
Noans of October.

Idus of Oc-
tober.

Daie before the Id.
Idus of October.

Calends of
Nouemb.

The 1. of this moneth the Iewes celebrated the feast of trumpets, *Lewit. 23, 24.* The latter Iewes cal this day the beginning of the new yeere.

Jerusalem after it had bin possessed of Christian Princes 88. yeeres, through mortal dissention came into the hands of the Saracins, *Anno. 1187.*

The 3. of this month some thinke the Iewes fasted for the death of Gedaliah; where by occasion was offered to bring them againe into the miserable seruitude of the Egyptians, *2. King. 25, 28. Jer. 41, verse. 1, 2, &c.*

The 10. of this moneth the feast of reconciliation was kept, *Lewit. 23, 27:* so did the yeere of Iubilie euerie fiftie yeere begin as on the same daie, *Lewit. 25, 9.*

The 15. of this moneth the Iewes obserued the feast of Tabernacles 7. daies together, in memorie of y^e Lords protecting them in the desert, *Lewit. 23, 34.*

Festiuall daies in this moneth are the

18. daie, S. L V K E.

28. S I M O N and I V D E.

10.
OCTOBER.

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11. Nouember } Latins, *November.*
 called of the } Gręcians, *Antheſterion.*
 } Hebrues, *Marheſuan,* } hath 30 daies
 their 8. moneth.

1	d	Calends.	The third of this moneth
2	e	4	Conſtantius the Emperor,
3	f	3 } Noans of No.	ſon to Cōſtantine ſ Great,
4	g	Daie before the N.	departed out of this world,
5	a	Noans of Nouemb.	Anno. 364. Hiſt. tripart. in the
6	B	8	end of the 3. booke.
7	c	7	The tenth of this moneth
8	d	6 } Idus of No-	Ann. 1483, D. Martin Luther
9	e	5 } uember.	was borne in Iſlebia.
10	f	4	The 15. of this moneth
11	g	3	was made a new holie daie
12	a	Daie before the Id.	by Ieroboam without the
13	B	Idus of November.	commanement of G O D,
14	c	18	wherupon he cōmitted moſt
15	d	17	wicked idolatrie. in Dan, &
16	e	16	Bethel: but he remained not
17	f	15	long vn puniſhed, nor his
18	g	14	people vnplaged for ſame.
19	a	13	as may appeere, 1. Kinges. 12.
20	B	12	verſe. 32, 33. 1. Km. 13, 1, 2. &c.
21	c	11	Queene Elizabeth began
22	d	10 } Calends of	luckilie to reigne for the
23	e	9 } December.	aduancement of the Goſpel
24	f	8	of our Sauior Chriſt, the 17.
25	g	7	of this moneth.
26	a	6	The 18. of this moneth
27	B	5	Titus the Emperor - moſt
28	c	4	cruelie executed to death a
29	d	3	great number of the Iewes,
30	e	Day before the Ca-	Ioseph. lib. 7. cap. 20.
		lends of December.	

Festiual daies in this moneth are the first daie, the
 feast of *All Saints.* The 30. and last daie, Saint *Andrew* the Apostle.

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NOVEMBER.

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12. December called of the } Latins, December.
 } Gracians, *Poseidon.*
 } Hebrues, *Siften*, and } hath 31. daies.
 } is their 9 moneth.

		Calends.
1	f	
2	g	4 } Noans of De.
3	a	3 }
4	B	Daie before the N.
5	c	Noans of Decemb.
6	d	8 }
7	e	7 }
8	f	6 } Idus of
9	g	5 } Decemb.
10	a	4 }
11	B	3 }
12	c	Daie before the Id.
13	d	Idus of December.
14	e	9 }
15	f	8 }
16	g	7 }
17	a	6 }
18	B	5 }
19	c	4 }
20	d	3 }
21	e	2 } Calends of
22	f	1 } Ianuarie.
23	g	0 }
24	a	9 }
25	B	8 }
26	c	7 }
27	d	6 }
28	e	5 }
29	f	4 }
30	g	3 }
31	a	Day before the Ca- lends of Ianuarie.

The 15. of this moneth Antiochus placed an abominable idol vpon the altar of the Lord, *1. Macc. 1, 57.*

The 20. of this moneth Esdras exhorted the Israelits to put awaie their strange wines, *1. Esd. 9, verse. 5, 6, &c.*

The foundation of the second Temple was laide the 24. of this moneth, *Hagg. 2, verse. 11, 19.*

The 25. of this moneth our SAVIOR CHRIST was borne of the virgin, the yere after the worldes creation, 4018. On which daie also Antiochus epiphanes entred into Ierusalem with a mightie armie & spoiled the same *Iosep. li. 12. cap. 6.* On this daie he prophaned y altar of the Lord, *1. Macchab. 1, 62.* which daie also the Iewes kept holie, because thereon the Temple was purged from idolatrie, *1. Macc. 4, 59.*

The 28. of this moneth Herod caused the poore Innocents to be murthered, thinking thereby to haue slaine Christ, *Matth. 2, 16, &c.*

Festiuall daies in this moneth are the 21. Thomas apost. 25. The natiuitie of Christ. 26. S. Steven. 27. Iohn the Euang. 28. Innocents, called commonly *Childermas daie.*

12.
DECEMBER

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Rles for the vnderstaunding of this Calendar.

1. Of the Calends.

1. The first daie of euerie moneth is called the Calends of, &c.
2. From the Calends, that is, from the first daie of euerie moneth, the daies of the moneth last going before haue their denomination, counting backward vntil the Idus of the same moneth. As for example, The first daie of Ianuarie is called the Calends of Ianuarie, the daie before that, which is, the last of December, is called the daie before the Calends of Ianuarie, the last saue one of December is called the third before the Calends of Ianuarie, &c. numbering backward vntil the Idus of December: which is to be obserued in other moneths.

2. Of the Noans.

1. First it would be noted whether the moneth consist of sixe, or of foure Noans.
2. If the moneth haue but 4. Noans, the 5. daie of the moneth is called the Noans: if it haue 6. daies, the seventh is termed the Noans.
3. The daie immediatlie going before the Noans, is called the daie before the Noans, the daie next before that is called the third of the Noans, &c. numbering backward vntil the Calends.

3. Of the Idus.

The eight daie after the Noans is called Idus, the next daie immediatlie before the Idus, is called the daie before the Idus, the daie before that, which is the 6. after the Noans, is the third before the Idus, and numbering stil backward.

4. Of the leape yeere.

The Leap yeere is when one daie is added vnto the yeere, as this yeere 1580. which is inserted alwaies on the Eue of S. Mattheus the Apostle, which is the 6. Cal. of Februarie, and happeneth euerie fourth yeere.

The yeere of
our Lord.

1580
1581
1582
1583
1584
1585
1586
1587
1588
1589

¶ A rule to knowe how manie daies
be contained in euerie moneth
in the yeere.

Thirtie daies hath November,
April, June, and September.
The rest haue thirtie and one,
Except it be Februarie alone.
Which alwaies hath 28. meere,
When it is no Bissextile or leape yeere.

¶ A note of the Moneths, weekes,
daies, and houres, throughout the
whole yeare.

The yeere containeth $\left\{ \begin{array}{l} \text{Moneths. 12.} \\ \text{Weekes. 52.} \\ \text{Daies, 365.} \end{array} \right\} \left\{ \begin{array}{l} \text{Houres.} \end{array} \right\} 8766.$

Daie $\left\{ \begin{array}{l} \text{Natural} \\ \text{Artificial} \end{array} \right\}$ hath $\left\{ \begin{array}{l} 24 \\ 12 \end{array} \right\}$ houres.

¶ An Almanack for ten yeeres.

The yeere of our Lord.	The Prime.	The Epact.	Sunday letter.	Leape yeere.	Ashwenidday the first daie of Lent.	Easter daie.	Rogation weeke.	Whitsundaie.
1580	4	14	C	B	Febr. 16.	April. 3.	Maie. 9.	Maie. 22.
1581	5	25	A		8	Marc. 26.	1	14
1582	6	6	G		28	April. 15.	21	June. 3.
1583	7	17	F		13	Marc. 31.	6	Maie 19.
1584	8	28	E	D	March. 4.	April. 19.	25	June. 7.
1585	9	9	C		Febr. 24.	11	17	Maie. 30.
1586	10	2	B		16	3	9	22
1587	11	1	A		March. 1.	16	23	June. 4.
1588	12	12	G	F	Febr. 20.	7	13	Maie. 26.
1589	13	23	E		12	Marc. 30.	5	18





To the honorable Sir
FRANCES WALSHINGHAM
 Knight, one of hir Maiesties
 chiefe Secretaries, of the right
honorable proue counsaile, and
 Chancelar of the OR-
 DER, Grace & peace
 in our Sauior
 Christ.



That the worlde was
 made for man, esen
 Philosophers^a, tho-
 rough the instinct of
 humane reason could,
 and the carnal worl-
 dinges tthrough the of-
 ten hearing of Gods holie word^b can con-
 fesse: that man is created for God, me thinks
 there should be none so barbarously ignorant,
 or in this cleere light of the glorious Gospel,
 so desperatlie secure, as to doubt.

A notable cause, were there no mo but
 that, why durie and euermore wee should
 extol, and with diuine praises, celebrate the
 most sacred Name of almightie God: but
 manie waies besides are wee bound to do

b. 5.

^a Laetantius
 de diuino
 pramio. ca.
 4. also de
 Ira Dei. ca.
 13. Cicero.
 li. 2. de Na-
 tura Deorum.
^b Gen. 2, 16.
 Gen. 9, 3.
 Psalm. 8, 6.
 Causes why
 daily praier
 is necessa-
 rie.
 1. From the
 end of mās
 creation.

THE EPISTLE

the same. For consider we, either the commandements of God; or his benefites; or the frailenes of our corrupted nature; or Satans snares; or the miseries as wel publike as private; or our coumant made with God in baptisme; or the uncertaintie of the daie either of our death or general iudgement, and wee shal finde that the least of these things offereth sufficient occasion continuallie to praie, and to praise God.

2. From the commandements of God.

¶ Psa. 50, 15

¶ Mark. 13, verse, 33.

¶ Colo. 4, 2.

3. From the promise of God to heare our petitions.

¶ Luk. 11, 9.

¶ Iohn. 16, verse, 23.

4. From the greatnes of Gods benefites.

For touching the commandements, God saith by the Prophet David, ¶ Cal vpon me in the time of trouble, so wil I heare thee, and thou shalt praise me; by his Sonne our Sauour, ¶ Watch and praie; by Saint Paule the Apostle, ¶ Continue in praier, and watch in the same with thanksgiuing. Yea, not onelie he commandeth so to doe, which prooueth the excellencie of the exercise; but also promisseth to heare our petitions, which declareth how surpasseingly sweete are deuout Meditations in the eares of God. As in that afore mentioned Psalme of David, Cal vpon me, &c. Againe, ¶ Seeke, & ye shal find, knock, & it shal be opened vnto you: and againe for al, ¶ Whatsoeuer yee shal aske the Father in my name, he wil giue it you.

His benefites are for number infinite, for greatnes wonderful, excellent for their worthines, whether we respect the giftes of the minde, or the goodes of the bodie, spiritual or corporal, bestowed vpon some particularlie, or generalie vpon al men. Who can declare the goodnes of God (that I may ouerpass the temporal benefites, either common to vs with

DEDICATORIE.

all men, or specially bestowed upon vs before
 al) who can I say, declare the goodnesse of
 God sufficiently for creating vs ^h after hys
 owne image; for revealing himselfe unto vs;
 for redeeming vs ⁱ by his deare sonne: for cho-
 sing us before the foundations of the world
 were layd: for enduing vs with hys holy spi-
 rite: and for exalting vs to eternall life?
 What therefore shall wee render unto the
 Lord for all these things? ^k Let vs take
 vp the cup of saluation, and celebrate
 the name of our God.

^h Gen, 1, 26

ⁱ 1, Pet, 1, 19

^k Psal, 116,
 vers, 12, & c.

If we consider the frailenes of our nature
 we shall find, that continual'y we are subiect
 to sinning, to offending, to erring, and to
 conceiuing amisse of the will of our God to
 our certaine condemnation. ^l There is
 none of vs all which standeth not in
 need of couſel, of props, & of help The
 generall miserie of mankind is triple,
 &c. For both wee are easie to be sedu-
 ced, and vnable to do well, & weake to
 resist. If wee would discerne betweene
 good and euill, we are deceived: if we
 go about to do good we quickly faint:
 if we endeuor to resist euill, we cannot
 endure, but are easily overcome. The
 consideration of this frailetie of ours, made
 our saviour Christ graciously to admonish
 his disciples, saying, ^m Watch and pray,
 least ye enter into tentation.

^l From the
 weaknesse of
 our nature.

^l Bernard
 serm 7. de
 aduersu De-
 mini.

^m Mat. 26,
 verse, 41

6. From the
 frowie & rage
 of Satan.

Againe, the rage and tyrannie of the Di-
 uel is unspeakeable, and his power mightie,
 being the Prince ⁿ of this worlde. Wee
 wrestle not ⁿ against bloud and flesh,
 but against rule, against powers, a-
 gainst

ⁿ Eph. 3, 3
ⁿ Eph, 6, 12

THE EPISTLE

gainst worldlie gouernors of the darknes of this world, against spiritual wickednes in heauenly places. *It behoueth vs therefore, according to the counsayle of S. Peter, to watch and pray.* For our aduersarie the Diuel, as a roaring Lion rangeth about seeking whom he maie deuour. *But as the Lion at the sight of a Cocke is d/comforted, & at his crowing betaketh him to his heeles: so doth Satan both stand in feare of a godlie man, and flie at his praier.* As Lactantius noteth, & Diuels do hurt but the faint hearted, such as the great and mightie hand of God dooth not protect, which are prophane from the Sacrament of truth, but the iuste that is, the true worshippers of God, do the Diuels feare.

1. Pet. 5, 8.

*9 Gaudemus Merula de memorabilibus, l. 2 co. 9.
1 Lactantius de Origine erroris, ca. 16*

7 From the miseries both priuate and publike.

Nestor.

8 From our covenant made with God at our baptism.

9 From the uncerteine time of the day eyther of our death, or iudgement.

What should I speake of, the tyrannie of mightie men; of the miserie of poore; howe wickednes dooth abound, and heresies overflow? Wherefore well maie I saie, as dyd Nestor vnto his children, Pray, for vnles that God helpe vs, we all perish.

Furthermore, our covenant made with God at our baptism, whereby we promised to forsake the Diuel and al his works, &c. to beleue al the articles of the Christian fayth; and to keepe Gods holy will and commandments, &c, should drue vs therevnto. For neyther can satan be resisted; nor our sayth manifested, nor God duclie honored without praier.

Finalie, omitting al other reasons, which are infinite, the shortnes of our life, the suddenes of Christs comming, his suerenesse in iudgement.

DEDICATORIE.

judgement when he is come, shoulde make vs
not slightlie to ouerpasse this noble exercise.
For what availeth it, though in this world
I we abound in wealth, excel in honor, haue
all things according to our hearts desire, and
then when Christ shall returne we are found
unreadie, and so loose our soules? Happie
therefore is that seruant whome the
Lorde at his comming shall find watch
full: and happy are those Virgines
whiche expect the bridegroom with
oile in their lampes. But that euill ser-
uant which shal slee in his heart, my Lorde
wil be long a coming, and so begin to smite
his fellowes, yea and to eat and drinke with
the drunken, his Lord wil come in a day whē
he loketh not for him, and in an houre when
he is not aware of, and shal hew him in pee-
ces, and giue him his portion with hypocrites,
there shal be weeping and gnashing of teeth:
and those virgines which are carelesse and
secure, accompanie not the bridegroom to
his wedding, but are excluded out of the gate
and heare, I know ye not.

The weightines of these reasons, Honou-
rable, haue especially mooued me, through the
earnest request of some which for their god-
lie Zeale I loue unfainedlie, and reuerence,
did greatly pricke me forward, to bring these
diuine Meditations (I cal them diuine, part-
lie because they are of diuine matters, and
concerne the glorie of God: partlie for that
they proceed from a Diuine spirite: but in
this respect chieflie, because they are wholie
as fewe or no other prayer Booke is that I
knowe, taken out of the pure fountaines of
the

Mat. 16, 26

Ma. 24, 46

Mat. 25, 4.

Matth. 24.
verse, 48.

Matth. 25
vers 10, &c

The occasi-
on of publi-
shing this
Booke.

THE EPISTLE

*the diuine Scriptures) of the right learned
and vertuous of famous memorie M. Iohn
Auenar, into our English tong. A booke cer-
tes most necessarie in respect of the extreame
securitie wherein we liue. Gratefullie it hath
beene accepted hether so in the Latine and
Germane tongues: and now by the working
of Gods holie spirit, shal profite verie much,
if it be used as it should be, that is, if the user
thereof praie, Religiouslie in faith, cha-
ritablie being void of rancor and ma-
lice, zelouslie with an ardent affection
of the mind, & humble without pride.*

1 Faith.

2 Hcb. 11, 6

3 Ro. 10, 14

4 Ro. 14, 23

5 Iame. 1, 7

6 Charitie.

7 Iam. 5, 16

8 Mat. 6, 14

9 Eccl. 28, 3

1 Faith is necessarie. For **2** without
faith it is impossible to please God.
Therefore onelie the faithfull doe praie. For
3 how can men call vpon him in whom
they haue not beleued? **4** It is sinne
whatsoeuer is not done through faith.
Therefore the praier of infidels is no praier
but hypocrisie, and a damnable abuse of good
words, neither can it obtaine any thinge at
the hands of God according to that of Saint
Iames, **5** He which wauereth, let him
not thinke that hee can obtaine anie
thing from God.

6 Charitie is necessarie. For we must
7 praie one for another: and for our
enemies, **8** as our Saviour doth counsell vs,
saieng, When ye stand praieng, forgiue
if ye haue ought against anie man, that
your Father also which is in Heauen
maie forgiue you your trespasses, &c.
Again the spirit of God saith, **9** Forgiue
thy neighbour the hurte that hee hath
doone thee, and so shall thy sinnes be
for-

DEDICATORIE.

forgiuen thee also when thou praicest.
A man that beareth hatred against another, how dare he aske forgiuenesse of God? He that sheweth no mercie to a man which is like himself, how dare he aske forgiuenesse of his sinnes? &c.
and for all men, as may appeare in the first Epistle of S. Paule unto Timothy.

1 Tim. 1, 8

3 Zeale is necessarie For what is praier without the same, but a very babling, and vaine multiplication of wordes? yea there is no prayer, where this affection is not. For prayer is a vehement desire of the hart to obtaine something at the handes of God. God looketh not vpon the face as man doth, but beholdeth the hart; neyther doth he listen to the sound of the mouth, but to the sighs of the mind. After this maner doe christians pray, their affections are bent towards God, they alwaies hunger & thirst after righteousness.

3. Zeale.

Prayer what.

4 Humilitie is necessarie. For vpon whome shall my spirite abide, saith the Lord, but of him which is of a lowly spirite? The prayer of hym which humbleth hymselfe goeth through the cloudes. Much better is it for a sinner, to be humble, then for a righteous man to be arrogant, as may appeare in the Pharisee and Publicane.

1 Mat. 5, 6

4. Humilitie.

1 Esai. 66, 3

1 Ecc. 35, 17

1 Luk. 8, 19

It remaineth now, that as the authour of this booke choase for a patron thereof, not for any defense that it needed, but because others the more willingly would read and accept the same, being dedicated vnto an honorable person gracious in the eyes both of the Nobilitie and baser sort, the mighty Prince,
Lord

THE EPISTLE

*Lorde Augustus, Duke of Saxonie, &c: so
 moued therevnto by the singular fame of
 your honours moste vertuous inclination, I
 present the same nowe translated (for what
 other paines I haue taken I spare vpon good
 considerations to utter vnto your honor be-
 seeching you to accept this my doing in good
 part, as my hope is you wil: and then I doubt
 not, being graciouſlie receiued of so worthe
 a person, but gratefullie it wil be vs. d of the
 better sort, for whose sake I haue published
 the same.*

*1st Iam. 1. 17
 2^d Cor. 1. 3*

*God almightie, which is the Father of
 lightes^m, mercieⁿ and consolation, from
 whom enery good gift and euery perfect gift
 doth proceede, blisse your honor, as with ac-
 cesse of temporall benefites: so especialie and
 aboue al, with increase of his heauenlie bleſ-
 sings, that long you may liue a godlie Coun-
 saylor to our vertuous Queene, a profitable
 member to this Realme of England, a speciall
 fauourer of the Church of Christ, and a
 famous aduancer of his truth and
 glorie, to your everlasting
 comfor, and felici-
 tie, Amen.*

At London the tenth of October.

An. Do. 1579.

Your Honors

so command

Tho. Rogers.

¶ A Preface of Mai-
ster Iohn Auener, doctor
of Diuinitie, and publike
Professor of the Hebrue tongue in the
Vniuersitie of Witeberge, taken out
of his Epistle before his booke of dai-
lie praiers, dedicated to the most
mightie Prince and Duke,
Augustus, high marshal
of the Romane
Empire,
&c.



THE chosen ves-
sel of GOD, saint
Paule in his for-
mer Epistle vnto
Timothie, doth ex-
hort, ^a that firste of ^a 1. Tim. 2. 8
al deprecations, suppl cations, interces-
sions, and giuing of thanks be made for
al men; For kings, and for all that are
in authority, that we may leade a quiet
and peaceable life, in all godlinesse and
honestie. Likewise vnto the Phillippi-
ans he saith ^b, Be carefull for nothing, ^b Phil. 4. 6
but in all thinges let your petition bee
manifest vnto God in praier and sup-
plication, with giuing of thanks.

By which wordes wee are not onelie Kindes of
pricked forward vnto the godlie exer- praier
cise

A Preface

1
Deprecati-
ons what?

2
Supplicati-
ons what?

3
Intercessi-
ons what?

4
Thankesgi-
uing what?

The order
of this
booke.

1

2
3 4

cise of praier, but admonished besides, that there be foure kinds thereof, all necessarie to be vsed euery day. The first are Deprecations, whereby we beg at the handes of almighty God, either altogether to turne away his heauy displeasure conceined through our sinnes, or at the least to mitigate the punishments due for our offenses. Supplications are called requestes, whereby we craue such things as are necessary eyther for the sustentation of this present life, or by our euerlasting comfort in the worlde to come. Intercessions are prayers made in the behalfe of others. By thankesgiuing wee praise God, and celebrate his holy name for al benefites conferred both vpon our soules and bodies.

In this my booke I haue had special regard vnto these foure kinds of praier. For firste, for euery day of the weeke I haue made a morning praier, containing both a thankesgiuing for the blessed rest receiued, and a deprecation for the escaping of al euils which may happen in the day time. Afterward followeth a thankesgiuing for some singular benefite receiued. Then two supplications or petitions, for blessings as well

of the Author.

we eternal as temporal. Next to them are placed two intercessions for men of every state or degree. After them ensueth a prayer against the sundry enemies of Christes Church. And last of all an evening praier, conteynng a thankesgiuing unto God for his preserving of vs in the daye time, a deprecation that no euill hurt vs in the night: and a petition of his fatherly protection, is annexed.

And this maner I haue obserued in distinguishing the prayers for euerye day. For it is our partes daily in all our necessities to crie vnto God, as our saviour teacheth in this purpose, ' Pray alwaies and be not wearie. And Sainct Pauls willesh the same, sayeng, Pray continuallye, in all thinges giuing thanks. For this is the will of God through Iesus christ towards you. Again, ' Be not let to pray alwaies, & bee not let vnto the death to exercise thy selfe in righteousnesse. Thus did the kingly prophet Dauid, whsch of himselfe sayeth, ' Seuen times a day doe I praise thee, because of thy righteous iudgements.

And certes it is a godlye worke to call vpon God in praier, and to inioye his

5 6

7

8

Daily prayer is inioyned vs.

' Luke, 18, 1

1 Thes, 5, 17

' Eccl. 18, 21

Ps. 119, 164

A notable exercise to praier.

A Preface.

Ambrose

Praier ioyneth vs to the blessed company of the angels in Heauen.

[8 Psa. 138, 1]

To pray & to praise god, a thing common to men with angels.

The commodity which the dailie exercise of praier doth bring.

his familiar speeche. The which also to Saint Ambrose witnesseth, saying. To praise much and often is a worke grateful to God. Howe excellent a thinge it is for man to intermingler his talk with God, no man is ignorant, and that excellencie is attained by prayer onelye, which ioyneth vs to the societie of Angels, through ascribing due praise and glorie vnto almightie God, as theyr office dooth binde them. Hence sayeth the Psalmist: In the sight of angels will I sing praise to thee, I will worship toward thy holie temple, and extoll thy name. For in other things there is much difference betweene their condition & ours, whether we respect their nature, or their kind of life; th yf w sedome, or their understanding; but to praye is a worke common both to Angels and men. For praier dooth separate vs from brute beasts, and associate vs with Angels. Yea, an easie matter it is, for one to attaine to their nature, dignity, wisdom, and understanding, if al his life time he giue himselfe wholie vnto praier, and the seruice of God. For filey which frequent the companie of wise men, by reason of thei continuall meetings, in short space are so changed that they

of the Author.

they represent the wisdom of such as
they companie withal: what shall wee
say of them, which dailie talk with God
in prayer? Wherefore is bebooneth vs,
obeieng the wil of our heavenly Father,
to spend our life time in the lauding of
God and in deuout meditation. But he
which neyther wil pray, nor praise god,
neither yet take delight in this diuine
communication, surely hying hee is
dead, without life, without sense or un-
derstanding, as witnesseth saint Chry-
fostome.

The fruit & profit comming by god
lie prayers dooth Sa^{nts} Iames expresse
on this manner: The prayer of saythe
shal save the sicke, and the Lord shall
raise him up, and if he haue committed
finnes, they shall be forgiven him, &c.
Againe, The feruent prayer of a righ-
teous man auayleth much. Elias was a
man under infirmities, euen as we are,
and hee prayed in his prayer that it
might raine, & it rained not on the
earth, by the space of three yeares and
six moneths. And he prayed agayn, and
the heauens gaue raine, and the earth
brought forth hir fruit.

By these words it appereth, that the
prayer of sayth can obtaine, and bring

The state of
him which
vieth not
to pray.

The fruit
and profit
of faithful
prayer.

^b Iam. 5, 15

ⁱ Iame, 5, 16
¹ King, 17, 1

The force
of faithful
prayer

A Preface.

to passe al thinges belonging eyther to
the safetie of the bodie, or saluation of
the soule. As ¹ that King and Pro-
phet Dauid by praier repelled the hor-
rible crew of his mortal enemies. So in
like manner ¹ Ezechias the king of Iu-
da, Ierusalem being besieged by Sen-
nacherib King of the Assyrians gathe-
red not a companie of soldiors, but one-
lie went against his enemies in praier,
preuailed against them, and preserved
the Cittie with the utter ouerthrowe of
his aduersaries: Likewise by his hum-
ble praier he escaped death, and faith-
ful supplication prolonged his dayes.
^m This made Saint Augustine to saie,
Nothing should dis-
may a Chri-
stian from
praieng vn-
to GOD
come downe.

^m Augustin
Nothing
should dis-
may a Chri-
stian from
praieng vn-
to GOD
Though of
our selues
we are vn-
worthie to
open our
mouthes in
the presẽce
of God yet
through the
grace of
Gods holie

So that knowing the dignitie of this
familiar talke with God, and conside-
ring the commoditie which commeth
thereby, me thinkes nothing should dis-
maye a Christian from calling vppon
God. For notwithstanding it exceede
the power of man to reason with God:
yet doth the holie spirit dwelling in the
faithful holpe our weakenesse, and not
spirit we are emboldned so to do.

onlie

of the Author.

onely emboldeneth vs to approach before his Maiestie, but also maketh intercession for vs ^o with groanes vn-
speakeable. As we read that women beeing of nature weake vessels, oftentimes by praier haue apprehended god, and detained him^o as may appeare in the woman of Canaan.

Finallie so many occasions are there to moue and stir vs daillie vnto praier that sufficientlie they cannot be expressed. And if at anie time often praier were needfull, I perswade my selfe, that now in this last and olde age of this dotting worlde, wherein as more greenous and wofull wickednes doth reigne than at anie time: so it is to bee feared that in the Church more horrible punishments, and in Common weales more miserable confusion will ensue than euer did, it should be practised; which evils can by no other meanes be auoided, but onely by daylie, earnest, and faithfull praier.

The fountaine of all true wisdom and learning God almightie; continue among vs for his sonnes sake the puritie of his word, togither with the study of good letters, maintaine peace and concord in his Church, and make vs
all

Ro. 8, 26

Mat. 15, 23
The necessitie of daillie & continual praier,

Other causes mouing vnto praier you shall find in the Epistle Dedicatorie.

A Preface.

*all continuallie so addiect our selues to
aduance his glory both in deede and
worde, and so benefite his church to
the uttermost of our power, that liuing
alwaies in his feare, we may die
in his fauor, and rise againe
to euerlasting blessed-
nes, Amen.*



wor
ple
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salu
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are
yea
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Co
am
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and
For
ple

*A praier to be saide at
the comming into
the Temple.*



Alm ghtie GO D,
and heauenlie father, ^a Psalm. 3, 7
in the multitude of
thy mercie we will cōe
into thine house: and
in thy feare will wee ^b Psalm. 138, 2
worshippe towards thine holie Tem-
ple.

Direct our steps in thy word ^c. Bring ^c Psalm. 119,
vs into the pathe of thy commaunde- verse, 133
ments ^d. For ^e thou art the God of our ^d Psalm. 119, 1
saluation. ^e Psalm. 18, 46

Lord, ^f we haue loued the habitati- ^f Psalm. 26, 8
on of thine house, and the place where
thine honor dwelle th.

O Lorde of hostes ^g howe amiable ^g Psalm. 84, 1
are thy tabernacles? Our soules long
yea and pine awaie (throughe the de-
fire to come into thy court.

We wil acknowledge thee in a great
Congregation ^h: wee will praise thee ^h Psalm. 33, 18
among much people.

Come ⁱ let vs worship and fal downe, ⁱ Psalm. 95, 6
and kneele before the Lord our maker,
For he is our God, and we are the peo-
ple of his pasture, and the sheepe of
his

his hand.

1 Psal. 99. 5 Exalt the Lorde our God^k, and fall
downe before his footstole, for hee is
holie.

1 Psal. 43. 4 We wil go vnto the altar of God^l, e-
uen vnto the God whiche comforteth
2 Psal. 69. 13 our soules: and ^m in an acceptable time
wil we make our praier, euen in ^y mul-
titude of thy mercie: O God, heare vs
in the truth of thy saluation, Amen.

An earnest petition for the
assistance of Gods holie spi-
rit, that our praiers maie
be zealous and
effectual.



Almightie and mercifull
God, Father of our Lorde
Iesus Christ, for as muche
as it is thy will and plea-
sure that in all our ne-
a Psal. 50. 15 cessities ^a we should call vpon thee our
God, worship thee, and with yeeldinge
b Psal. 50. 15 hartie thanks extol thine holie Name,
Iohn. 16. 23 & therewithal hast promised ^b to heare
our petitions, wee are emboldened to
direct our praiers vnto thy diuine Ma-
iestie.

But considering the weaknes of our
nature

to call vpon God.

3

nature to bee suche, that we knowe not
how to aske as wee should, and thou
alone both wiselie doost know, & effec-
tualie canst grant, not onelie what we
do desire, but a great deale more^d then
we can thinke vpon, our praier shal be
vnto thee our God, that according to
thy promise, thou wilt poure vpon vs
the Spirit of grace, and praier, which
maie with vnspokeable groanings
make intercessioⁿ for vs, that not with
lips onely^s, our hearts being far from
thee, but with minde and mouth togi-
ther, we may vnfeinedlie, as becometh
true worshippers^h in Spirit and truth,
with a burning affection of the hart cal-
vpon thee, which art the true and eter-
nal God, & offer the gratefull sacrifice
of thankesgiuing.

^c Rom. 8, 26

^d Eph. 3, 20

^c Zac. 12, 10

^f Rom. 8, 26

^g Esai. 29, 13

^h Iohn. 4, 23

ⁱ Psa. 50, 14

^k Ecc. 18, 22

Prepare thou our minds to praier^k,
make them zealous, least otherwise we
bee like suche as praiyng tempt God.
Therefore^l in our praiers, let vs not dis-
semble like Hypocrites, neither boast
of our wel dooing like Phariseis, to bee
seene of men, but onely set forth thy
glorie, and aduance thine holie name.

^l Matt. 6, 5

Turne our heartes from beholding
either images or strange Goddes, or
else dead Saints, but let vs worship and
c.2. onlie

^m Deut. 5, 9

Mat. 4, 10 " only serue thee in our praers, which
 4, Efd. 45, art our lord God, creator ° of al things,
 1 Cr. 17, 10 searcher of the heart P, and riche to-
 9 Ro. 10, 12, wards all that cal vpon thee 7.
 Mat. 20, 21

Instruct our mindes ^r, that wee de-
 sire not foolishlie vaine and transitorie
 things. But let vs alwaie craue corpo-
 rall things, according to thy will, with
 this condition, if they bring none hurt
 vnto our soules: and euermore prefer
 celestiall things, which are to be asked
 without al exceptien, before worldiye
 that our ioye may bee perfecte in the
 heauens ^r.

5 Ioh. 16, 24 Grant therefore, almightie Father,
 that wee may certeinlie perswade our
 1 Mar. 11, 24 selues ^r, that whatsoeuer wee shal aske
 at thine hands through faith, we shall
 obtaine the same, & let vs neuer doubt
 of thy fatherlie affection towards vs, or
 bring thy willingnes to grant our peti-
 tions into question, but through a liue-
 ly faith, and firme confidence, let vs
 constantlie belecue, that our praers
 shall effectuellie be heard through and
 for thy Christes sake ^u, in whom al thy
 promises are, yea, ^x & are in him, amen.

u Ioh. 14, 13
 Iohn. 16, 23
 2. Cor. 1, 20

Furthermore, if ^{at} any time our praers
 be not granted speedilye according
 to our wish, giue vs a strong faith, that

to call upon God.

5

we faint not, but may through patience
y expect thine aid, knowing ^a that com- ^a Rom. 8, 29
ming it will come, and thy trueth wil ^a Abac. 2, 3
not linger.

Gouverne therfore our harts by thine
holy spirit, that we appoint not a time,
maner, or limits of helping vs, but may
in al thinges submit our selues to thy
most heauenly pleasure, and commend
our praers vnto thee in hope and si-
lence ^a, for ^b thou wilt not misse an ^a Esa. 30, 18
houre, but wilt come at a time conue- ^b Iohn. 3, 4
nient.

Likewise illustrate our mindes with
thy light, that wee caste not forth our
praers trustinge ^c in our owne righte- ^c Psal. 23, 5
ousnesse, but in thy manifold mercies,
through Christ, by whome ^d wee haue ^d Ephe. 3, 12
boldnesse by faith, to approch vnto thy ^e Rom. 8, 15
throne ^e, and to call thee, Abba father.

Gouverne our harts and mindes, that
in praying wee neyther presume ^f nor ^f Luke. 18, 9
trust vpon our own worthinesse, and so
through pride contemne others: but
let vs humblie and louinglie like bre-
thren ^g pray one for another, that wee
al may be saued.

Take away from vs al babling ^h and ^h Iam. 5, 16
superfluitie of words, that we be not as ⁱ Matt. 6, 7
Ethnikes, which for their long speech,
c3. thinke

thinke to be heard.

Assist vs also, that the sight and remembrance of our owne vnworthines doo not terrifie vs from praier, & that wee be not let by other causes, from earnest crying vnto thee night & day, that the wil of thy seruants, & reuenge of thine elect may be fulfilled.

ⁱLuke. 11, 7

Now therefore, heauenly father, and eternal God, giue grace, that in all places we may pray, lifting vp pure hands

^k1. Tim. 2, 8

^kwithout wrath or doubting, and saie,

^lMatt 9, 12

^lForgiue vs our trespasses, and with deepe sighings, & sure confidence con-

^m1. Tim. 2, 1

tinually persist ^m in making supplications praiers, intercessions, and giuing of thanks for all men, that according to thy promise, we may receiue as well temporall as heauenlie benefites. For this is the confidence which wee haue in thee, that whatsoeuer we shall aske

ⁿ1. Ioh. 5, 14

ⁿaccording to thy will, thou wilt grant

^oMatth. 7, 7

vnto vs.

And hearing all our petitions, wee doubt not, but that our requests which at this time wee haue made vnto thee by Christ our Lord; shall in like maner be granted: whoe liueth and reigheth with thee in the vnitie of the holic spirite, a God now & for euermore, Amen



*A daiele praier for the per-
petual happines of our sacred
and most gracious Soue-
reighe. and Queene
Elizabeth.*



Almightie GOD,
King of kings, & Lord
of lords, in thy hands
is all power bothe in
Heauen and earth, ^a
thou confirmest king- ^a Sirach, 10
domes, and again do- verse, 4, 15
est alter them according to thine hea-
uenly pleasure;

We praise thee, wee magnifie thee,
we extol thine holie name, for that it
hath pleased thee to appoint ouer vs a
good and gracious Queene which doth
gouerne with counsell, and rule with
wisedome.

Grant hir we beseech thee, ^b conti- ^b Psalm, 4, 1
nual peace, long life, and much happi-
nes: and deliuer not hir maiestie into
the hands of hir enimies.

Rule thou hir minde and will, that
shee

^cPsal. 127, 11 shee may ^cserue thee alwaies in feare
and reioyse in trembling.

12 Let hir maintaine and imbrace pure
religion, and defend hir people in the
profession of Christes Gospell against
errors and superstition whatsoeuer.

Giue hir wisdom and vnderstanding
to doo suche thinges as are gratefull in
thy sight, profitable for vs hir subiects,
and hurtfull to none.

^dPsal. 130, 1 O God eternall father ^d, heare the
petitions of our Queene in all hir troubles;
the name of Christ our Sauour glorifie her;
and the comfortable aide of the holy spirite vphold
hir now and euermore.

^ePsal. 130, 4 Be mindful of hir grace for hir good,
^egiue to hir, according to hir harts desire,
5 & prosper all hir purposes, that we
maye reioyse in thy saluation, and triumph
in the name of our God.

Blesse hir Lord, euermore, that wee
may knowe that hir protector is in the
cloudes.

^fPsal. 130, 6 Hearken vnto hir from thine holic
heauens by thy mightie righte hande
which bringeth saluation.

7 For though some trust in horses, and
others in chariots: yet will we remember
the name of our God.

They

for our gracious Queene.

9

They shal fal and be ouercome, but Psalm, 10,
we coragiouslie wil persist.

O Lord protect hir Maieslie, heare
vs when we cal vpon thee.

Thar in thy strength she may reioice,
& mightily triumph in thy ialuation.

Grant hir the desire of hir hart: and
deny not the petitions of hir lips. p salm. 27
verse, 1, &c

For thou haste preuented hyr with
notable blessings, and put a crowne of
pure gold vpon hir head.

She hath asked life of thee, and thou
wilt giue hir a long life.

Great is hir glorie in thy saluation:
honor & fame hast thou put vpon hir.

Thou hast ordained hir for excee-
ding blessednes, and doost comfort hyr
hart with thy cheereful countenance.

And why? because she delighteth in
thy Christ, and doubteth not of thine
euermlasting mercie.

Let thine hand O Lorde, light vpon
her enemies; and thy right hande find
out al such as hate thee, and enuie hir
prosperitie.

Put them into a burning furnace in
the time of thy displeasure; the Lorde
in his anger shal consume, and fire shal
deuoure them.

Their fruit shalt thou destroye from
the

the earth, and their seed from the sons of men.

Because they intended euil againste thee, and imagined mischief againste the innocent, which they coulde not bring to passe.

12 Therefore wilte thou turne them into flight, and bend thy bowes againste their faces.

13 Triumph O Lord, in thy virtue, and wee will singe out, and commende thy power.

Saue our Queene, O mercifull God, in despight of al hir enemies, which eyther secretlie or openlie goe aboute to bring hir life to the graue, and hir glorie to the dust.

¶ Psal. 72, 1 Giue thy iudgement, O Lorde, vnto
2 hir grace^b, and thy righteousness vnto
3 hir Counsell, that they may iudge thy
people with iustice, and thy poore with
equitie.

3 Let the mountaines bring peace, & the little hils righteousness vnto thie people.

4 Let them iudge the afflicted among the people, and saue the sonnes of the poore.

Make them to destroye the backbiter that he persist not to afflict the miserable

for our gracious Queene.

11

ble, and such as trust in thy mercie and
protection.

So shall quietnes and peace abound Psalm. 72, 7
among vs like the hillockes on the
earth.

Lorde, shielde our Soueraigneⁱ, ex-ⁱ Psalm. 89, 21
alt thine annointed, let thine hand as-
sist, and thine arme strengthen hir.

Neuer let hir foes preuaile against
hir, nor the childe of wickednes bring
hir to destruction.

Banish from hir Court all hir priuy
enemies & preserue hir euermore from
dissembling friends.

Grant this, O moste merciful
Father, for thy deare
Sonne our Sauior
Christ his sake,
Amen.



Mor-

I. Morning praier on the Lords day.



Almightie and mercifull God, eternall Father, sonne, and holye ghost, three in persons one in substance, God in very deede, & from euerlasting.

We extoll thy sacred Maiestie, wee praise thine vnspokeable mercie, thy diuine truth we exceedingly commend for that of thy fatherly and wonderful goodnesse, thou hast protected vs this night vnder the shadow^a of thy wings, yea, thou hast also made vs quietlie to take our rest, notwithstanding the dangerous snares of our deadly enemy the diuel.

Psal. 17, 8

Psal. 9, 13

Thou art the God^b, which exaltest vs from the gates of the shaddowe of death; and from the power of darkenes thou deliuerest vs.

Therefore we wil acknowledge thee for thy goodnes, and for the wonderful things which thou doest among the sonnes of men.

Wee will magnifie thee in the great congregation^d, and among much people

Psal. 107, 8

Psal. 35, 18

ple wil we praise thee.

Our hartes be readie * O our GOD, * Psal. 57, 7
our heartes be readie : We will prayse
thee ^f O Lord, among the people, and ^f Psal. 57, 9
sing to thee among the nations . For
^s thy mercie is great aboute the heuens ^s Psal. 108, 4
and thy truth vnto the clouds.

We wil not hide ^b thy mercie & truth ^b Psal. 40, 10
in the great congregation ; Because ⁱ it ⁱ Psal. 92, 1
is a good thing to praise the Lorde, and
to sing to thee, O thou most highe. To
declare thy louinge kindenesse in the
morning, and thy truth in the night.

Blesse the Lord, O our soules ^h, & all
that is within vs praise his holie name.

Which forgiueth all our iniquities, &
healeth al our infirmities.

Which redeemeth our liues from de-
struction, and crowneth vs with mercie
and compassion.

Which satisfieth our longinge with
good thinges, and protecteth vs from
our youth.

Which also ^l hath kept al our bones
this night, Not one of them is broken.

To thee ^m King euerlasting, immor- ^m 1. Ti. 1, 17
tal, inuifible, & onely wise God, be ho-
nor and glorie for euer & euer, Amen.

Vnto thee ^a O Lord, doe wee lift vp ^a Psal. 35, 8
our soules.

• Psal. 63, 1

O God, ° early will wee seeke thee; our soules thirst for thee, our flesh lusteth after thee in a barren and dry land, where no water is, to see thy strength and glory.

O eternall God, which hast brought vs to the beginning of this day, defend vs with thy mightie power, that this day we fall into no sinne, but let all our cogitations, words, and workes tend to the setting forth of thy righteousness.

Lighten our mindes this morninge with the shining and cleerenesse of thy wisdom, that in our heartes, that true day star P may rise and shine, as it were a candle burning in a darke place.

4 Ephe. 1, 7 Giue vs thy spirit of wisdom, and reuelation in the knoweledge of thee, 8 Ephe. 1, 18 And ° lighten the eies of our vnderstanding, that we may knowe what our hope is, how great the glory of our inheritance & ° what the excellent greatness of thy power toward vs.

• Psal. 90, 14

Fill vs^t with thy mercie in the morning, so shall we be glad and reioice all our life long.

Merciful God, endue vs with thine holye spirite, that wee may neyther thinke, speake, or doo anye thinge this day, but that which may please thee, and

and tende to the aduancement of thy glorie, and health of our soules.

Gouerne thou our vnderstanding & wil, and so direct al the cogitations of our hart, that we may wholie be thine and sauer of nothing besides thee our God and redeemer.

Teach vs the waie of thy Commandements, ^aO Lord, and we wil keepe it ^uPsa. 119, 33 vnto the end.

Giue vs vnderstanding ^x to keepe ^xPsa 119, 33 thy lawes, and to loue thee ^your Lorde ^yDeute. 6, 5 and God with al our heart, with al our soule, and with al our strength: and let al thy testimonies ^zbe our delight and ^zPsa. 119, 24 Counsellors.

Comfort the soules ^aof thy seruantes, ^aPsal. 86, 4 for vnto thee, O Lord, haue wee lifted vp our soules. For thou Lorde ^barte ^bPsa. 86, 51 good and gentle, and of great kindenes to as many as call vpon thee.

Beholde God, earlie nowe this Morning we doe offer our selues a morning sacrifice vnto thee; a trobled spirite ^c, a ^cPsa. 51, 17 broken and an humble heart, O Lorde thou wilt not despise.

Make vs fitte, that wee may likewise ^ddailie offer vp our bodies, a liuing sacrifice, holie and acceptable vnto thee, which is a reasonable seruice & grate-
ful

ful obedience.

Both now and euerie daie, Lorde, we
 *Psal. 31, 5 commend our soules, and bodies into
 thine hands, thou hast redeemed vs O
 God of truth.

Compasse vs about with the watche
 fPsa. 104, 4 of thine Angels, which are ⁱ ministring
 gHebr. 1, 14 Spirites, sente out ^s for their defense,
 which are the children of saluation,
 that they may pitch their tentes about
 vs ^h, and encounter with Sathan ⁱ the
 dragon to defend vs from euil.

hPsal. 33, 7
 iReue. 1, 7

kPsa. 191, 11

Giue thine holie Aungels charge of
 vs ^k, that they protecte vs in all our
 waies, least happie wee hurt our feete
 against a stone: which liuest and raig-
 nest a true and eternal GOD, worlde
 without end, Amen.

2. A thankesgiuing for

our Creation.



Most heauenlye Father,
 and Eternall God, which
 art neither made, nor be-
 gotten, but before all
 worlds from euerlastinge

l2a. Cor. 4, 4

didst beget a sonne, an image ^a of thine
 owne substance.

We honour thee, we praise thee, we
 glorifie thee, we yeeld thee moste har-
 tie

tie thanks for al thy benefits, especial-
lie for creating the heauens, the Sun^b, ^{b2} Es. 6, 45
Moone, and all the stars by thy liuelie
word, for gouerning through thy wise-
deme, and for thy gracious maintay-
ning them.

The Sunne in his vprising doth ma-
nifest the daie, ^c a woonderful worke of ^c Eccl. 43, 3
the highest.

Great is the Lord which made, and
comanded the same to take his course
from the top of heauen vnto the ende
thereof.

The ornament of heauen be the glo-
rious starres, the Lorde on high dooth
lighten the worlde. At his commande-
ment they keepe their order, & wil not
faile, nor be weary in their watch.

O Lord our God^d, how woonderful ^d Psalm. 8, 1
is thy name in all the worlde ? which
hast set thy glorie aboute the heauens.

Out of the mouth of babes and suck-
lings wilt thou be praised, because of
thine enemies, that thou mayest con-
found thine aduersarie, and him which
enuieth thy renowme.

Wee see the workmanship of thine
hends, the Moone & Stars, which thou
hast ordained : and we will signifie thy
glorie ^e vnto all nations, and among al ^e Psal. 96, 3
people

people wil wee declare thy wonderfull things. For thou art mightie^f, O Lord, and worthie to be praised, great is thy vertue, and thy power wonderfull.

We thanke thee holy Father, God of heauen, because thou hast created by thy word of power the vniuersall world
 ¶ Genes. 1, 1 with al the creatures, and whatsoever is, liueth, or mooueth in the same, By thy wisdome, thou doest gouerne & by sending of thy spirite, as yet doost vphold and cherish the same.

For al woods^b, fruteful trees, stones, ¶ Genes. 1, 11 grain, flowers, herbes, and al the grasse of the field hast thou ordained for the vse of man.

We magnifie thee, O God most wise, ¶ Genes. 1, 9 for creating the sea, and springs of water by the power of thy worde, and for giuing them vertue to bring forth fishes of al kind to be eaten of man.

We blesse thee, O eternal God, ¶ Genes. 1, 6
 3 Esdr. 6, 41 for making the superior and lower regions of the aire, with al birds, and feathered foules of fundrie kindes, for the food of man.

We glorifie thee, for giuing^y whole frame of this earth, with all the creatures of the same vnto mankinde, and setting manⁱ ouer the workes of thine handes,

¶ Psalm. 3, 6

handes, hast subiected al thinges vnder his feet.

All sheepe and oxen, yea, and all the ^{Psalme. 8, 7} beastes of the fielde, The foules of the aire, and the fish of the sea, which walk through the pathes of the sea.

Especially wee praise thee, our Lord & maker, for making vs thy creatures ^{m Gen. 1, 26} reasonable men according to thine ^{Genes. 5, 1} owne similitude; for giuing vs reason and all the senses; and for preferuing vs hitherto.

Thou didst nourish vsⁿ, & that wonderfullie beeing within our mothers wombe, and out thereof ^o hast thou brought vs sound in all partes without imperfection; and yet continuest thy fauour, and doest keepe vs againste all dangers, & deliuerest vs from al euil: & all these things dost thou of thy fatherlie and deuine goodnesse without anie merite or desert of ours: for all which we are bound to thanke thee, to praile thee, to serue, to honor, and obey thee. ^{n Psal. 22, 9} ^{o Psal. 71, 6}

We extoll thy sacred name, O God most high, for separating from the rest ^a a Sabbath daie, that so men ceassing ^{p Eccl. 33, 9} from their handie labour, the better ^{Genes. 2, 3} might serue & celebrate thine honour.

Who is hee ^a that can recite all the ^{q Psal. 106, 2} power

power of the Lorde? or declare al his workes; whoe can number out all his praises? No man can vtter all his benefites.

Notwithstanding although wee bee miserable men, and wretched sinners, and therefore most vnmeete to extoll thee according to thy desertes: yet will we not be still, we will praise thee euermore to the vttermoste of our power. We wil declare thy iustice and mercye: and while we liue, will wee remember thy goodnes; and at no time forget thy benefits.

O our soules^r praise the Lorde, wee wil praise the Lord during our life; we wil singe to the Lorde while wee haue breath.

² We wil be mindful of our maker euen from our youth^r and seeke him euermore: yea, euen vnto our olde age^r & graie head, O God forsake vs not, vntil wee haue declared thy power vnto all nations that are to come.

² Praise the Lorde^a, al yee nations: praise him all ye people.

For his louing kindnesse is great towarde vs: and his trueth endureth for euer.

Praise yee the Lorde in his sanctuarie,

3 *for the remission of finnes.*


rie^x praise him in the firmament of his ²¹ *x Psal 150, 1*
power.

Praise him in his mightie actes : ²
praise him according to his excellent
greatnesse.

Let euerie thinge that hath breath, ⁶
praise the Lord.

Praise ye the Lord.

3 A praier for the remis- *sion of finnes.*

 Righteous and mercifull
GOD, which art cleere
from spot and sinne, all thy
waies^a are mercie, and ^{a Psal 15, 10}
truth.

Wee miserable folkes and wretched
sinners acknowledge the horrible cor-
ruption of our nature ; and with hum-
ble and sorrowful heartes bewaile our
filthinesse, whereby we haue polluted ^{b Gen, 1, 26}
that image^b imprinted within vs at our ^{Genes. 5, 1}
first creation.

We openly confesse, that many and
great are our finnes ; our offences won-
derfull, our transgressions are infinite,
euen as the sand of the sea, which can-
not be numbred For al the cogitations ^{c Genes. 6, 5}
of mans hart^c are prone to euill euer- ^{Genes. 8, 21}
more,

more.

^d Pſal. 19, 12

O Lord^d, who kuoweth his finnes? or who can recite all the transgressions of mans

^e Pſal. 51, 3

Behold we confes our offenses, and our sinne^e is alwaie before vs.

4

Against thee onlie wee haue sinned and done euil in rhine eies, that thou maieſt be iust when thou speakeſt, and pure when thou iudgeſt.

Behold, we were borne in iniquitie, and in sinne did our mothers conceiue vs, and those onr finnes haue we multiplied in our dailie transgressions: and therefore haue deserued thy iust displeasure with paines eternal.

^f Pſal. 142, 2

Notwithwandind wee appeale vnto thy mercie, O Lord, beseeching thee not to enter into iudgemente with thy seruants^f, for no fleshe is righteous, in thy sight.

^g Pſal. 130, 3

For if thou ^g strictlie obseruest iniquities, O Lord, who shall stande? If

^h Iob 9. 3.

thou wilt contend with man^h he shall not bee able to answere thee one, for a

ⁱ Iob. 15, 14

thousand.

Forⁱ what is man that he should bee cleane; and he that is borne of a woman, that he should be iust.

Behold, thou foundest no stedfastnes in

for the remission of sinnes.

23

in thy saints: yea, the heauens are not cleere in thy sight. How much more is man abhominable and filthie, whiche drinketh iniquitie like water.

Beholde ^h Lorde, wee are all become vncleane, & al our righteousness is like ^h Esay. 64. 6 a filthy clout.

Wherefore we humblie beseech thee I haue mercie vpon vs, O God, according to thy great mercie, and according to the multitude of thy compassions doo awaie our iniquities. Washe vs ¹ Psal. 51, 1 throughlie from our iniquities, and ^m Psal. 51, 2 cleanse vs from our sinne. ^m Psal. 25, 13

For thy Name sake ⁿ, O Lorde, bee merciful vnto our iniquitie, for it is great.

Remember not the sinnes of our youth, nor our rebellions, but according to thy kindnesse remember thou vs, euen for thy goodnes sake, O Lord.

Remember thy tender mercies, and louing kindnes, which haue becne for euer.

Remember also ^o that we are fleshe, ^o Psal. 78, 39 a wind that passeth and commeth not againe.

Therefore leaue thy displeasure against vs: be not angrie for euer ^p, neither do thou threaten vs perpetuallie. ^p Psal. 103, 9

Deale

Deale not with vs according to our finnes, neither reward vs after our iniquities: but conuerte vs O our God of saluation, and turne away thy displeasure against vs.

4 Psal, 85, 7 Shew vs thy mercie, O Lorde, and grant vs thy saluation, for thy Name sake.

O most merciful God, we confesse in deede that it lies not in our power to put awaie and purge our sins, & to purchase thy fauour: but onelie it is the passion and most innocent death of thy Sonne our Lord Iesus Christe, the immaculate lambe, which is a sufficient reconciliation for our finnes, and yet not for ours onelie, but for the finnes also of the whole world.

1. Ioh. 3, 2

1. Ioh. 1, 7

For his blood which was shed for vs, doth cleanse vs from al sinne. And, if we confesse our sins, thou art faithfull and iust to forgiue vs our finnes, and to cleanse vs from al vnrighteousnes.

Wherefore through confidence of this thy mercie promised by thy sonne, we are bolde with deepe sighes from hart, to crie, Lord, forgiue our offenses: remitte our iniquities: couer our sins, & impute not our faults vnto vs.

3 Psal, 32, 1

Purge vs, O Lorde, from our secret faults

faultes. Keepe thy seruants also from presumptuous finnes: lette them not raigne ouer vs: so shall we bee vpright and purged from our greatest wickednes, that tasting the sweetnesse of thy benignitie, we may be secure and certaine of the remission of our finnes.

Giue the knowledge * of saluation to thy people by the remission of their finnes, through the bowels of thy mercie, whereby the daye spring from on high hath visited vs: that we may perceiue in our mindes, both comfort, peace and gladnes of the holie Spirit, which may beginne a newe life in vs pleasing thee, quenche all the motions of our mindes striuing with thy diuine pleasure: and restore in vs the image of the diuine light whiche was lost, that being deliuered out of the hands of our enemies, we may serue thee in feare, in holines and righteousnes, al the daies of our life, through Christ, in whome thou art well pleased, and for whose

* Luke. 1, 77
78

7 Matt. 3, 17
Luke. 3, 22

sake al our workes howsoeuer
vnperfect, are acceptable
in thine eies,
Amen.

D.I.

A

4 A praier for the preseruation of the Church.



Celestiall God, & Father of infinite mercy & compassion, which not onlie gatherest to thy selfe an holye Church in this

^aJohn.17, 6 world out of mankind through the operation of the Holy ghost, and preaching of thy word, but also preserueste the same being gathered, & adornest it with al kind of temporal things, and when more is, with eternal blisse.

We humble beseech thee gracious Lorde, that of thy goodnes thou wouldest vouchsafe euermore to maintaine this thy litle flocke ^bembracing, preaching & professing thy word, through thine especiall grace, continue thy fauor toward the same, keepe it in sound doctrine, constant confessing, in the lawfull vse of thine holie Sacraments, and in purenes of life, that neither the ^cgates of hel, the rage of Sathan, nor yet the rigorousnesse and tyrannie of this world oppresse the same.

^dMatt. 8, 26 Protect, and keepe this ^dthy boate and litle bark tossed among many perilous

4. for the preservation of the church.

27

rilous tempests, and miserable surges
in the raging sea of this troublesome
worlde, that it perish not beeing ouer
whelmed.

Vphold thy Church, which^e is build-
ed vpon a sure rocke, and dependeth
vpon Christ a sound and ynmoueable
foundation.

^e Mar. 16, 18

O Lorde of hostes, returne^f, looke
downe from heauen and behold, visite
thy vine, and make it perfect, whiche
thy right hand hath planted, and thou
hast chosen to thy self. Hedge the same
about with thy strong defence, that the
branches thereof being spred out, and
pruned, may bring forth abundance of
fruit.

^e Psal. 80, 14
15

Raise vp thy power, come God, and
saue vs. Conuert vs, shew forth thy
countenance, and we shal be saued.

^e Psal. 80, 7

Enclose thy sheepe within thy har-
dles: so shal we be quiet from all inua-
sion and scatterings, neither^b can any
draw vs by force out of thine hands.

^b Ioh. 10, 28

Defend vs from all such as seek the
utter ouerthrow of pure religion; and
in place thereof labour to bring in the
shameful instauration of blasphemous
idolatry.

Suffer not thy word, that most cleer
d 2. and

and vnchangeable light to be corrupted, or put out by our meanes, but gather to thy selfe through the sound of the Gospel such a Church, as may harken vnto thee, honor, and sanctifie thy name, as wel in worde as in honest conuersation, that thou mayst haue a righteous & holy generation, celebrating thy goodnes for euermore.

Isaie. 6, 13 Ioine vsⁱ vnto that company which dooth worship thee continually; that we may be Citizens of thy kingdome among thy saints.

Graunt that wee erre not from the foundation of wholsome doctrine, answering to the rules of the sacred scripture: and that wee offend not against our consciēce, but separat vs from the companie of vngodlie ones, and from the damned crew of the reprobate.

2 Psalm. 6, 13 Let vs not so muche as take theyr names into our mouths^k which powre out heaps of blasphemies to thy great dishonor, and defacing of the trueth: vnto whom thy sonne is a destruction^l and stone of offense. For they despise his base estate, & the foolish preaching^m of thy Gospell, and the deformed shew of the church, placed in the mids of al kinde of miseries, they loath and ab-

4 *for the preservation of the church.*

29

abhorre preferring vncertaine riches,
lordly authoritie, and the vaine pleasures
of this transitorie world, before
the profession of the truth, and so, making
warre with thy sonne, they doe
purchase euerlasting destruction vnto
themselues.

Keepe vs euermore, that we may abide
in that Church, whiche is truelie
Catholicke, consisting of members of
many nations, but linked vnto thee in
one and the same confession.

Sanctifie vs with thine holy spirite,
that our sins being forgiuen, wee maie
take another trade of life, in acknowledging
thee to be the only true god, ^{" Ioh. 17, 3}
and Iesus Christe whome thou hast
sent.

Giue vnto thy Church resting places,
and nestes where they may found
thy sacred Gospel purelie without corruption.

Suppress the diuel which spreadeth
blasphemies against thy doctrine: that
so neither feined gods may be erected
nor superstitious inuocations confirmed,
nor thy glory defaced.

Weaken the power of thine enemies
which boyle in hatred againste thy
truth, and conspire the death of thine

d3.

clck

elect: so neither shal stables of wolues
be made, nor dennes of thecues esta-
blished.

• Psal. 85, 6 O Lord God °returne and quicken
vs: so shall thy people reioice in thee.

¶ Psal. 5, 11 Let all such as trust in thee reioice P. &
triumph for euer: dwell thou in them,
and let those which loue thy name, re-
ioice in thee.

O Lord, remember not our offenses
thou which wast 1 sometimes mercy-
ful; and forgauest the wickednesse of
2 the people, and hidest al their sinnes;
Which withdrewest all thine anger, &
3 turnedst from the fiercenesse of thine
indignatiō. Be mindful of thy wonted
4 mercy, and receiue vs into thy fauour.

For we depende vppon thee alone,
being destitute of al worldly aide, our
trust wholie is in thee, and all our con-
fidence resteth in thy stretched out
arme.

O Lord^r, couer vs with thy grace, as
• Psal. 5, 21 it were with a shield, that so we may be
¶ Psal. 34, 9. 11 blessed; & abiding in the house of thy
congregation, may acknowledge and
call vpon thee according to thy worde
reuealed, and praise thee euermore,
through our Lord Iesus Christ, Amen.

5 A praier for the Preachers of Gods word.



Almightie, and merciful God, which through thy Sonne our Lord and Sauiour Christe, hast commanded vs to pray^a that laborers may be thrust into thine harvest: we beseech thee by the same thy Sonne, that thou wilt sende into thy church faithful ministers, and sincere Preachers of thy worde, and those in number many, and in operation wonderful.

^a Mat. 9, 38
Iohn. 4, 35

Giue vnto vs suche teachers, as are both in thy mysteries^b lerned, and for their conuersation commended.

^b Mat. 13, 1

Direct them being illuminated with thine heauenlic light, that they maye rightlie deliuer and deuide^c vnto vs the principles of true doctrine, the worde of God, and the Gospel of life; open the difference betweene the law and the Gospel; preach those thinges which are agreeable vnto the rules of faith; and strengthen vs to beware of the leauen of the Pharisees^d, and the contagious doctrine of mans traditi-

^c 2 Tim. 2, 5

^d Mat. 16, 5

ons.

e 1. cor. 10 Giue vnto vs euermore sincere
verse, 10. Preachers, and sound interpretors, and
 arme them ^e with the giste of toooges
 for the propagation of thy doctrine,
 that many through their labors & dili-
 gence may bee conuerted to the true
 knowledge of thy diuine pleature.

For ^f how should we heare without
Ro. 14, 10 a Preacher; and howe shoulde menne
 preach except they be sent?

8 Ephc. 4, 7 Wherefore send into thy Church ^g,
 O most louing Father, bishops of thine
 owne instructing, good sheepeheards,
 sound Preachers, faithfull workemen,
 and godlie ministers, which may faith-
 fullie ouersee ^h and by thy word of sal-
 uation ⁱ luckilie gouerne thy Church,
 being deerelie bought with the preti-
 ous bloud of thine onelie Sonne: So
 shal the Gospel, thy pure worde, to the
 praise and glorie of thy name, to the
 saluation and profit of many men with
 good successe fruitefullie bee declared,
 and ^k vniuersallie preached thorough-
 out al the world.

Giue vnto vs, Lord, eternal God, tea-
 chers of righteousness, which ^l rety-
1. Tim. 2, 13 ning the forme of wholesome doctrine
 may informe vs in all spirituall wise-
 dome

¶ for the Preachers of Gods word.

33

dome of thine essence & diuine pleasure : and through thy Spirit and word bring vs to perfection, whereby wee may be blameles^m bothe in Christian religion, and in behauiour : that they maie reduce sinners into the waie of truth, strengthen the weake in faith : and comforte the afflicted and wounded consciences against all the dartes of our deadlie enimie.

^m Col. 1, 10

Which may bee ableⁿ to exhort by sound doctrine : whereby the harts of men being terrified through the sense of Gods indignation, and oppressed with cares, may find true consolation, and whiche are able to conuince the gainesaiers of the truth, and stop the mouth of the impudente, which maie bee examples for the faithfull both in speech and conuerlation, and may become^o all in all to gaine many vnto thee our eternall God :

ⁿ Titus. 9

And maie reioice^p in affliction, fearing neither the hatred, nor the ingratitude of this worlde ; but maye persist vnto the death constantlie in the confession of the truth: so shal both offenses be shunned, thy most holye name glorified^q, and thy ministerie which thou hast instituted^r for the safetie of
d. 5.

^o 1 Co. 9, 22
^p Roma, 5, 3
James, 1, 3

^q Rom. 3, 24
^r Act. 5, 29, 28

our

our soules which belecue, notablye made of, and maintained.

Make them perfect therefore, that they may proue the vessels of thy mercie, and profitable instruments of thy Church: let not their labours bee in vaine, but take good successe in y Lord.

Grant likewise, holie God, that all the preachers of thy worde maie bee blameles, not subiect to manifest impietie, but the husbandes of one wife, shunning extrauagant and filthy lusts also be they watchfull ouer the flocke committed vnto them, least the diuel priuile make a pray of thy silly sheep.

Bee they sober and temperate, looking to their charge with great discretion: modest and of good behauiour, endued with al grauity, liberal toward exiles, and all such as are persecuted for the confession of thy word; apt to teach, no quarellers, not giuen to filthie gaming, patient sufferers of iniurie, void of contention and couetousnes, wise gouernors of their owne houses, hauing children in subiection with al reuerence:

Not puffed vp, no giuers of occasion of offenses either in worde or deede, whereby any may iustlie be offended, and

and carpe at the ministerie: but in all things let them shew out themselues¹ as the ministers of God, in much suffering, in affliction, in extremities and troubles, and neuer forsake their calling either through persecution, or the manifold ingratitude of the world.

1 I. cor. 4.18

Keepe vs louing Father^y, from euill workemen in thy vineyarde, from vnfaithfull hirelings, which preach and feede themselues² studieng to please men, & to get popular credit, turning religion according to the will of men for their own gaine, making merchandise³ of the word by transforming the Gospell into an externall pompe and meanes to liue by. For these men can neuer continue constant in the confession of true doctrin, but are like reeds^b tossed by the winde, & are easily broken through the feare of perils, which accompany the ministerie, Amen.

y Iohn, 16.1

2 2 Cor. 4.5

3 2 cor. 2.17

b Luke. 7.24.

6. A praier for the hearers *of the word of God.*



Moste gracious GOD,
which of thy meere compassion, and diuine pitie,
haste purelie and plainely
deliuered vnto vs thy
health.

^aYoh. 9, 27

and ⁴⁸

^bRom 1, 16

^cLuk 11, 28

^dIoh. 8, 51

healthfull word, which is ^a the food of our soules. For the Gospel is ^b the power of God vnto saluation to all beleeuers; euen as thy sonne dooth saie ^c, Blessed are they which heare the word of God and keepe it: Againe ^d He that keepeth my worde shali not die eternally.

We humblie beseeche thee on the behalfe of all hearers of thy word, Open our heartes, ^e vnlocke the eares of our vnderstandinge, that hearing thy word profitably, we may obserue, learn and embrace such thinges, as are necessarie to the confirming of our faith and amendment of our life.

^fColo. 3, 16

^g1 Th. 2, 13

^h1 Th. 2, 12

ⁱ1 Ioh. 3, 10

Let thy word therefore ^f abide plentifully among vs in al wisdome, giue vs thine holic spirit, that we may heare Sermons, not as the wordes of men ^g, but as they are indeede the worde of God; and ^h walking worthy the same, as becommeth the sonnes of god, may liue in al godlines ⁱ and honestie, vsing thy word preached vnto the edification of our consciences; to our instruction, to the comfort of our mindes, and to the kindling of good motions, for the better seruing thee in Christian patience, that we be not idle hearers
onelic

6 *for the hearers of Gods word.* 37
onclie ^k but earnest fulfillers of thy ^k *Iam, 1, 12*
word.

Bring to passe wee beseeche thee, O
Lord, that the worde thy seede ¹ maye ¹ *Matth, 13,*
sticke in our harts and take deep root: *ver 8, & 23.*
and that the dunging of our colde and
vnfruitfull ground may become profi-
table, let vs both outwardlie imbrace
thy doctrine with a care, and inwardly
feele the operation thereof in our
mindes: and so, rushing out of the bo-
wels of the earth, and deliuered from
tentation, bring out plentiful fruite to
the glory of thine holy name.

Worke so within vs, that the Diuell
^m take not awaie the seed of thy worde ^m *Mar, 4, 15*
sowne in our harts: let it not waxe bar-
ren, neither let vs be forgetfulⁿ, nor ⁿ *Iame, 1, 23*
like vnfruitfull hearers, which heare
thy word, to their iudgement and gre-
ter condemnation.

Furthermore, keepe vs in thy faith
and feare, that come what crosses ° &
aduersities there can, we may continu-
ally sticke vnto thee in al our miseries. ° *Mat, 13, 21*

Likewise aid vs O God of our salua-
tion, that the seede of thy worde bee
not choaked among vs through cares,
Priches, and pleasures of this world.

And finally assist vs, that wee be ne-
uer ^p *Luk, 8, 14*

uer found in the company of mockers
 1. pet. 3, 3 into whom the diuell hath entered,
 Eph 4, 17 and blinded their mindes, and there-
 fore make a scoffe at the preaching of
 1. Iud. 1, 4, 18 thy worde, which walking after the
 lusts and desires of their own flesh, do
 wrap themselues in the horrible con-
 fusion of their owne desires, & shame-
 ful wickednesse, whereby like mad men
 they cast themselues headlong into e-
 uerlasting destruction.

O Christ, sonne of God, fountaine
 of all mercie and compassion, which
 art the Lorde of the whole flocke, and
 1. pet. 2, 25 chiefe bishoppe of our soules, worke
 thou effectually by thy ministers, speak
 within vs vnto our hearts the voice of
 thy fater: grant that wee may truelie
 discerne the same, and distinguish it
 from the howling of wolues. For thy
 1. Psal. 9, 7 doctrine is pure, conuerting the soules
 the testimonie of the Lord is sure, and
 giueth wisdom vnto the simple.

Grant therefore, that al of vs hearing
 thy word may receiue the same to our
 learning, amendment, comfort and in-
 struction, which is in righteousness &
 1. Ti. 2, 22 in an honest & good conscience, that
 hauing heard the same wee may keep
 7. Luke. 8, 15 it bringing forth fruit with patience,
 and

7 *against false Prophets.*

and ² continue in the same all our life ² Mat. 10, 22
time, and neuer be tossed ² or caried a ² Ephe. 4, 14
bout with euery wind of doctrine.

And thou holie spirit, eternal God,
kindle our cold hearts with the fire of
thy loue, cherish vs with thine health
ful heat, and purge the filthines of our
corrupted nature: keepe vs in thy lap,
and worke within vs righteousness, and
a life acceptable in thy sight.

Regenerate and transforme vs into
new men: make vs dilligent in the stu-
die of thy word: beat into our mindes
a true feare and loue of thy name, that
al vncleannes, and superfluity ^b of ma- ^b Iam. 1, 12
lice being cast off, we may receue with
meeknes thy word ingrafted, which is
able to saue our souls, in this world by
inchoratioⁿ, hereafter in ful perfection,
Amen.

7. A praier against false
Prophets.



Merciful GOD, loue of
mankinde, which haste
forewarned vs of thine
vnspeakable goodnes to
take heede ² of false Pro- ² Matt. 7, 25
phets, comming vnto vs in sheepes
clothing.

clothing, beeing for all that inwardlie rauening wolues :

b 2 Tim. 3,

And forsomuch ^b as in the latter daies wherein we liue, it was prophesied there shoulde bee perillous times, wherein the Diuel ^c dooth transfigure himselfe into an angel of light: & false teachers, with subtil workmen, hauing put on the person of Christ, and of his ^d Apostles ^d doo transforme themselves into the ministers of righteousness, carrying ^e the shew of godlines, but denie the power thereof.

e 2 co. 11, 14

d 2 co. 11, 13

e 2 Tim. 3, 5

f 2 Thes. 2, 3

And besides, such by thine holy Spirit thou hast foretold that the wicked man ^f the sonne of perdition, shoulde come and carie awaie many vnto eternal death, and perpetual damnation.

g Colos. 3, 8

h Mar. 24, 4

Grant merciful God, that imbracing the loue of thy truth, we maie shun all spirits of lieng ^g together with all errors and shewe of falshood, and at no time be carried away ^h from the true sense of thy word, nether wander from the scope of our saluation, but perseuering constantlie and firmelie vnto the ende in thy worde, may abide in the vnitie of the true catholike faith, and Christian religion; and be neuer deceiued any waie, neither by signes, nor miracles

7 *against false Prophets.*

miracles nor lies, neither by ⁱ any deceiueablenesse of vnrighteousnes, thorough the craft & subtilty of menne^k, whereby they beset vs, but followinge thy truth simply in loue, may continue safe from all corruption, & constant in the profession of the truth.

Keepe vs, omnipotent and eternall God, from al fanatical opinions, from seducing spirits, which sow errors, and deadlie contentions in thy Church: fro false teachers, which priuilye bring in pernicious heresies ^l, & denie euen the Lorde which hath deere lie bought them, By whom the waie of the Lorde is il spoken of; and which make sale of their hearers through Couetousnesse.

Keepe vs ^m from greuous and greedie wolues, which spare not the flock, but cruelly deuoure thy beloued sheep through the poison of their lies, and erronious doctrineⁿ.

From men speaking peruerse things to drawe disciples after them, and to ingender schismes, to the tearing in peeces the vnitie of the Church:

From men of wicked and corrupte opinions, raising dissentions and sundrie offenses:

From taresⁿ which the enuious man
which

41

ⁱ 2 The. 2, 10

^k Ephe. 4, 14

^l 1 Pete. 2, 2

^m Act. 10, 29

ⁿ Mat. 13, 24

which is the diuel, soweth and scattereth among good wheat.

• Mat. 7, 15 From false Prophets^o which speake
Ezech, 34, 2 the visions of their owne hart; not frō
the mouth of the Lord; which preach
their owne dreames and fanfies, seduc-
ing the people with lies:

• Ioh. 16, 1 From theues^p & robbers of sōules;
which kill both bodie and soule, and
cast them headlong into hel fire.

Deliver vs frō the rage of the diuels
thin enimies, which in their members
viter out moste horrible outcries a-
gainste the truth, and departing from
the rule of thy doctrine, propose the
fained opinion of their owne inuention-
s, manifestlie repugnant to thy com-
mandements.

Keep thine elect in this most wicked
world, that, being seduced into fowle
errors they swarue not from the truth

• Mat. 24, 22 Shorten the euil daies^o of this dan-
gerous and troublesome time.

• 2 Thes. 2, 8 Dispatch^r that sonne of iniquity by
the breath of thy mouth, and cut him
off through the brightnes of thy com-
ming.

Cause thy word, O God, to sound in
our eares purelie and syncerelie; and
make vs to followe the same with our
whole

whole heart; true faith; and Christian obedience; and throughlie to vnderstand the manifolde preceptes of thy pure word, that so approuing the good we may shun the waies of strangers^r leading from the right way.

^r Ioh. 10, 5

Be thou our shepheard, O eternall God^r; so shal we want nothing: put vs in the places of thy greene pasture, & bring vs vnto the water of comforte; lead vs into the paths of righteounes for thy names sake, that wee may haue hope, and not bee confounded in that day, when thy sonne our Lorde shall appeare, which liueth with thee, and raigneth in the vnitie of the holyc spirit, a God for euermore, Amen.

^r Psal. 23, 1

2

3

8. Euening praier on *the Lords day.*



Almightie, and eternall God, Father of our Lord Iesus christ, which together with thy sonne & the holy ghost, diddest create man^a after thine owne likenesse, and breathed^b into him the breath of life,
the

^d 1 Cor. 11, 7

^b Genes. 2, 7

the which through thy goodnes continues at thy pleasure.

^c A& 17, 26

Thou hast made ^c of one bloud al mankind, and assigned times & length of our life in this world.

^d Ps. 104, 29

Thou giuest life to the people on the earth, and breath to the walkers therein ^d, which if thou take away they shall depart, and be turned into dust.

Wee blesse thee heauenlie Father, and with al our hearts giue thee thanks not onelie for sauing vs this day from dangers: but also from our cradles for defending both our soules and bodies from death.

^e Luke. 1, 46

47

48

49

50

Wherefore magnifie the Lorde, O our soules ^e, and our spirit's reioice in God our Sauour. For he hath looked vpon the basenes, and affliction of his seruants. He that is mighty hath doon for vs great thinges; and holie is his name. Wherefore wee will praise the Lord for euermore, because his mercie endureth from generation to generation on such as feare him.

We wil shew forth his power in the euening, & when we goe to bed we wil remember his mercy.

^f Lam. 2, 19

Arise now ^f our soules, in the night praise our God: In the beginning of the

the watches powre out your harts like water before the face of the Lord.

The saints will be ioyful with glories, and sing lowd vpon their beds.

^g Psa. 149, 5

We will praise thee continually^h, & wil confes thy name for euermore: for thou art the god which delighteth our heartes, and maketh merry our soules. Therefore in the night we will thinke vpon thy benefites; and our spirits shal consider of them.

^h Psa. 44, 8

For thou hast commanded that thy mercy bee celebrated in the day time, and the truth in the night.

O our Lorde, and God of mercyⁱ, gentlenesse, patience, pittie and truth, which shewest mercie vnto thousands, and blottest out al our offenses.

ⁱ Exod. 34, 6

^h Psa. 103, 2

We lift vp our soules vnto thee, and from our harts we pray put not before thine eies the horrible confusion, vncleannes and wickednes of our minds, beeing replenished with loathsome darkenesse and ignorance, ful of doubtinges and errors; our hartes and wi's are turned from thee our God; and all the powers and strengths both of our soules and bodies are defiled, and filthily weakened.

But Lorde, of thy great mercy blot
out

our our offenses, looke vpon the troubles and dolour of our hearts, and forgive our sinnes. For loe, our soules
 ¶ *Psa. 38, 3* are wounded and can not bee helpen,
 4 but onely through thy mercy.

5 There is no health in our flesh^k because of thine anger: neither is there rest in our bones bicause of our sinnes. For our iniquities are gone ouer our heades, and as an heauy burden haue pressed vs downe. Our wounds are putrified, and corrupt because of our foolishnesse.

¶ *Psal. 17, 3* Astwage thine anger^l and turn from thine indignation; pardon our faults, remit al punishment, and restore in vs
 y light of thy goodnes which was lost.

¶ *Dan. 9, 18* O Lord, heare^m, O Lord forgive, harken, o our God: for thine own sake, for thy name is called vpon by vs.

O God of heauen and earth, in this euening tide doo we cal vnto thee, that remitting our sinnes, thou wouldst receiue vs into thy protection, and keep vs this night, that the diuell haue no power ouer vs.

Be thou watchful ouer vs, o eternal sauour, least the subtrill tempter apprehend vs. For thou art made for vs an euerlasting protector.

For

For beholde, whether we sleepe, or wake: whether we liue or die, wee are thine, thou art our creator & redemer

Stande therefore on our behalfe in the watch with the armie of thy celestial wariours thine Angels, which, being filled with perfect goodnesse, and perpetual integritie, behold^a thy face ^{Mat. 18, 10} alwaies in the heauens.

Expel from vs & our houses wicked spiritites, which be our mortal eninies that they damage vs in no case : and deliuer vs from persecutors, which lay snares for our destruction. Turne not ^{Psal. 33, 4} away thy mercy and truth from vs.

O God assist vs, that peaceable we may rest and sleepe in quiet. We will lay vs downe in peace^p and sleepe: for ^{Psal. 4, 8} thou Lord alone makest vs to dwell in safetrie without danger.

Hide vs^q in thy Tabernacle, O Lord ^{Psal. 25, 5} that sitting in thy secret place, and abiding vnder^y shadowe of thy wings, we may saie vnto thee, Lord thou art our keeper, and our refuge; O God we wil trust in thee, and will feare no danger. And although wee were in extreame darkenes yet wil we not feare. Though wee shoulde walke^r in the midst of the ^{Psal. 23, 4} shadowe of death : yet will wee dread none

none euil For thou art with vs: thy rod
and thy staffe they doe comfort vs.

Let thy mercy O God, follow vs all
the daies of our life, that we may dwell
in thine house in longnesse of dayes:
praising thee euermore with the Son,
and Holie ghost, one true God raig-
ning worldes without
ende, Amen.



I. On Mondaie, *Morning praier.*

^aPsal. 72, 18



^bGen. 1, 14
^cPsalm. 136, 8

which hath set ^b the Sunne to lighten
the day, and ordained the Moon, with
the course of starres to goe before the
night.

^ePsal. 74, 16

O most high God ^c the day is thine
and

Lessed ^a bee the Lord
G O D, which alone
doeth woonderous
things, and blessed be
the name of his Ma-
iestie for euermore,

an
mo

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Fe

and the nighte is thine; thou hast framed the light and the sunne.

By thine vnspeakeable wisdom thou hast distinguished the daie from the night^d, and so hast thou decreed, that while the worlde shall laste, this course of times and daies shall neuer haue an ende^e; so that man in the night may rest, and againe when daie comes go about his busines, and labor^f vntil the euening.

^d Gene. 1, 4

^e Gene. 8, 22

^f Ps. 104, 2 3

O Lord ^g thy truth endureth for euer, thou laiedst the foundation of the earth, and it endureth: by thine appointment the day dooth laste: for all are thy seruants.

^g Ps. 119, 90

For these and al other thy benefits we praise thee greatlie, and giue thee thanks for thy exceeding glorie: euen as it becommeth vs euerie daie^h to preuent the Sun rising, to blesse thine holy name, and to worship thee at the appearing of the day star.

^h Wis. 16, 28

We extol thine infinite goodnes in like sort for keeping vs this night past both from the power and tyrannie of Satan; from the snares and subrlety of al our enimies, and finallie from dangers both of soule and bodie.

For of thy singular goodnes and fa-

therlie

therlie

i **Isai.** 38, 16 therlie careⁱ thou hast made vs quietly to sleepe and rest this night, against thou hast suffered vs to awake, and opened our eies, giuing them power to see and beholde the morning light^k which now appeareth.

Therefore we wil sing of thy power, and praise thy mercie in the morning: for thou art our defense, and refuge in the day of our trouble,

i **Psa.** 86, 12 O our helperⁱ wee will praise thee with al our harts, & glorifie thy Name for euer. For great is thy mercie toward vs, thou hast deliuered our soules from the lowest graue.

Haddest thou not bin our defense innumerable euils had ouerwhelmed vs so that wee shoulde not haue risen to praise thy Name. Had not thy worde^m bin our comforte, wee had without doubt perished in our affliction. Wherefore wee wil not for euer bee forgetful of thy iustifications: for they haue reuiued vs.

Vnto theeⁿ Lorde will we lift vp our eies on hie, from whence our help shal come. Betimes^o in the morning doe^p wee call vpon thee, that thy mercie^r may preuent vs, and thy goodnesse ouertake vs quickly.

Let

I *Morning praier.*

51

Let thy fauor preuent vs⁹, as dooth
the sunne, which rising spreadeth his
beames ouer al the parts of the earth,
and as the light of the morning^r when
the sunne appeareth early, when it shi-
neth without the cloudes.

⁹ Eccl. 3, 2

^r 2. Sa. 23, 4

After the same sort giue vs thy cleer-
nes, and shewe thy countenance ouer
vs, that lightened by thy worde, wee
may walke al this day long circumspe-
ctlie and warily in the waies of thy cō-
mandements, that, beeing blinded in
the day time, we run not into darknes,
neither grope^r at noone day as in the
night, wandring from the paths of thy
iudgements.

^r Iob, 5, 14

O God^t bee mercifull vnto vs, and
blesse vs, thew vs the light of thy coun-
tenance, and be gracious vnto vs: That
we may knowe thy waie vppon earth,
and thy sauing health vppon all nati-
ons.

^r Psal, 67, 1
2

O most mercifull Godⁿ turne thine
cies of compassion vppon vs, and haue
mercy vpon vs.

ⁿ Ps, 69, 17

Looke vpon vs^x with thy fauorable
countenance, and turne not thy face
from thy seruants.

^x Psal 31, 18

Open our eies^y that we may confi-
der the wonderful thinges in thy law;

^y Ps. 119, 18

c 2.

and

^aExod. 16, 7 & make vs in the morning ^z to behold thy glorie.

^aEcd. 23, 4 O God guider of our life ^a forsake vs not, neyther giue vs proud lookes, and turne from vs the filthines of desire. Remoue from our hearts al concupiscence, and take from thy seruants too ouerbold stomach; suffer vs not to run headlong into riotousnesse, and bellycheere, let not vnlawfull loue ouercome vs, and giue not thy seruants ouer into impudent mindes. Turn our eies ^b that they beholde no vanitye, strengthen vs in thy way; and graunt that the offences in this worlde ouerthrow vs not.

^cPsa. 119, 81

Behold, Lord ^c, our soules lust after thy saluation, and wee long for thy word.

Wee beseech thee, O Lorde, with a moste earnest affection, and humbly craue at thy merciful handes that this daie and euermore thou wilt keepe vs, ⁶ and all ours ^d from the arrow flyng in the day, from the pestilence & plague that destroyeth at noonetide. Hide vs vnder thy winges, and vnder thy feathers we wil haue hope.

Blind the eies ^e of our enemies that ^ePsa. 69, 23 they see not, and make theyr loynes alwaie

alwaies to tremble. But open thin eies
ouer vs, and be thou vnto vs^f a migh- ^fEccl. 34, 16
tie protector this day, a firmament of
strength, a couering against heate and
parching^g, a shaddowe at noone tide, ^gEsay. 4. 6
a defense from offending, an assister
from falling, a comforter of our souls,
a lightener of our mindes, and a giuer
of health and happines in Christe our
Lord, Amen.

2. A thankesgiuing for our redemption.



Iesu Christe, sonne,^a of
the liuing God, whiche ^aMat. 16, 16
art the eternall worde^b
that was in the begin- ^bIohn, 1
ning: the true and sub-
stantiall image^c of thine eternall fa-
ther: the character and brightnesse of
his glorie: begotten of him before all
worldes. of one vndeuided essence, of
like maiestie and equall glorie.

We worship thee, light of lights, ve-
rie God of verye God, begotten not
made, of one substance with the Fa-
ther, by whom^d al thinges were made.

We thanke thee for all thy benefits
generallie, and speciallie for that at

^dColo. 1, 16

^eGalat. 4, 4 an appointed time^e, according to the
 eternal counsaile, and decree of the
 Father, thou didst voluntarilie for vs
 men, and for our saluation descende
 from heauen, and wast incarnat by the
 Holie ghost, borne of the vnsponsored
 and pure virgine Marie, and truelie
 tooke our flesh vpon thee; and saued vs
 miserable, wretched, and damned sin-
 ners; and deliuered vs from death, and
^f1 pet, 1 8, power of Satan^e, not with golde and
 19 siluer; but by thine holy and pretious
 bloud, and by thine vnderferued passion
 and death, and that of thine infinite
 goodnes and mercy without anie me-
 rits or worthines of ours.

For al which wee yeeld thee moste
 heartie thankes, as we are bound. For
 thou alone being iust haste satisfied by
 thine obedience the iudgement of the
 Father; and on our behalfe offeringe
 the sacrifice of thy body, hast deliuered
 vs from the tyrannie of death, where-
 by wee were helde Captines. For so
 great was the displeasure of the Father
 againste our sinnes, that no Creature
 coulde asswage the same, but thou a-
 lone, O onelye begotten Sonne of
 God.

O Christ most mercifull God, howe
 inesti-

ineestimable is thy loue towardes all
 mankinde; how infinite and vnspoke-
 able thy goodnesse, howe wonderful
 thine humilitie. For thou being iust
 didst die and suffer for the vniuste. A
 greater loue^h can no man haue, than
 to giue his life for his friend: but thou
 commendest thine abundant & moste
 burning affection towardes vs, in that
 being voidⁱ of al fault, thou wouldest
 suffer deathe for our sakes, beeing as
 yet straungers^k, and thine ennemies,
 and haste reconciled vs by thy death
 vnto thy Father, and appeased his
 moste heauie displeasure, forgiuing al
 our sinnes, and canceling the hande-
 writing^l which was against vs, whiche
 was contrarie vnto vs, haste taken it
 out of the waie, and fastened it vppon
 the crosse: And haste spoiled princi-
 palities and powers, and made a shew
 of them openlie, tryumphing ouer
 them, by thy selfe, and by thy pro-
 fitable arising againe from the dead,
 hast repared our true righteousnesse,
 which consisteth in the forgiuinge of
 our sinnes: and haste made vs accep-
 table to thy Father, whereby wee
 please him thorough our reconciliati-
 on, thou doost comfort our heartes by

g Rom. 5, 6

h Ioh. 15. 13

i 1 Pet. 2, 22

Roman. 5, 6

k Colo. 1, 21

l Colof. 1, 24

the preaching of thy Gospell, whiche worketh in vs the begining of eternall life, and by thine holie spirit thou kindest in vs like motions vnto thy selfe, whereby we please thy father through thee and thine obedience.

Ioh, 1, 29 O Lorde Iesu Christ, lambe of God ^m which takest away the sinnes of the worlde, haue mercie vpon vs : thou which sauest vs through thine owne merit and vertue, grant vs thy grace, that the fruit of thy most sacred passion, may worke effectuellie and profitable within vs : lette not the labour which thou hast taken, and the paine that thou hast suffred for our redemption be in vaine through our vnthankfulness.

1 Cor, 1, 23 O thou eternal intercessor, word of God, and ⁿ his wisdom, which outwardlie speakest vnto vs by the preaching of thy Gospell, instruct inwardlie our troubled heartes by thy liuelie word, and effectuell consolation, that being mindful of thy sacrifice and suffering for our sinnes, we may feel true comfort and peace of the holie spirite in our hearts.

Kindle in our brestes a liuelie faith depending vpon thy benefites, that be
ing

ing deliuered from the feare of hel, we
may find ° righteousnes in thee, and
eternal life. For thou didst suffer ^p for ° 1 Co. 1, 30
our sinnes, and rise againe for our Iu- ^p Rom. 4, 25
stification, that liuing we should here-
after not liue to our selues, but to thee
which diedst, and rosest againe for vs.

Grant therefore 9 that likewise be- 9 2 co. 5, 15
ing quickned we may rise againe from
al our sinnes, and liue in thee, and may
be thine properlie abiding in thy king
dome, and serue thee with a willinge
mind in righteousnesse and true holi-
nes: so that at lengthe 1 in the latter 1 1 Pet. 3, 21
daie we may rise againe with our bo-
dies vnto a blessed life, and so both in
bodie and soule being redeemed from
al euils, in perpetual blisse and happi-
nesse may triumph with al thine holie
Angels, Patriarches, Prophets, and al
thine elect, and indued with vnspeak-
able and euerlasting ioye, may praise
thee our sauour, which hast ascended
aboue al the heauens, and sittest at the
right hand of God the Father Al-
mighty, with whom thou li-
uest and raignest for
euermore,

Amen.

c. 5.

A.

3. A praier for Faith.

^aReuel, 1, 8^bIame, 1, 17

Eternal God, and heauen
lie Father, which ^aart Al-
pha and Omega, the be-
ginning and the ending:
thou art the cause and ab-
solute perfection of our life and salua-
tion: the euerlasting and infinit good
from whom proceedeth euery ^b good
giuing, and euerie perfect gifte, to wit
from the father of lights, with whom
is no variablenes, neither shadowing
by turning.

We beseech thee in the Name of
our Sauour Christe thy Sonne, that
through thine holie Spirite thou wilt
plant in our harts a true knowledge of
the same thy Sonne, and keepe vs
therein euermore: and make it plen-
tiful and prosper euery daye, that re-
plenished with the knowledge of thy
wil in al wisdome and spiritual vnder
standing, we may walke ^c worthie the
^dPhil 1, 27 Lord, pleasing thee in al things, being
fruitfull in al good workes. and increa-
^eColo, 1, 11 sing in thy knowledge: ^e strengthened
in all mighte thorough his glorious
power vnto al patience, and long suffe-
ring

ring with ioyfulnes: and may^e abound^e in faith, and word, and knowledge, and al diligence. 1 cori. 8, 7

For this cause wee bowe our knees vnto the father of our Lorde Iesus Christ (of whom is named the whole familie in heauen and in earthe) that thou wilt grant vs according to the riches of thy glorie, that wee maye bee strengthened by thine holy spirit into new men, that Christ may dwel in our hearts by faith, and beeing rooted and grounded in loue, may be able with al saincts to comprehend the true knowledge of thine essence and will according vnto thy word reuealed. Ephes. 3, 14

No man^s hath seene thee, O God, at any time, neyther hath any beheld the countenance of thy Maiestie. For^b no man knoweth the sonne which is of thy verie substance, but thou the Father alone, neither hath any knowne thee but the sonne, and he to whom he dooth reueale thee. 1 Io, 4, 12

Wherefore we beseech thee of thine infinite goodnesse and mercieⁱ drawe vs vnto him, and let him bring vs vnto thee. Giue the knowledge^k of saluation to thy people, by the remission of their sinnes, throughe thy tender mercy; Mat, 11, 27
i Iohn, 6, 44
k Luk. 1. 77

Ephes. 1, 7 mercie: that in thy sonne ¹ wee maie
finde righteousnesse, euen remission of
sinnes, reconciliation and newnesse of
our mindes through the holyc spirite,
whereby we may become heires of e-
ternall life, beeing iustified ^m by the
Titus, 3, 5 grace of Christ, in whome we belceue,
which was offered for our sinnes. For
he taking our punishment vpon him-
selfe, did satisfie thy iustice fullie, and
washed vs by his pretious blood ^o from
Reuel. 1, 5 al our iniquities, and reconciled vs ^o in
Colo. 1, 1: 21 the body of his flesh through death, to
²² make vs holy and blamelesse, and with-
out fault in thy sight.

Make vs therefore strong in faith,
and constant to resist al the engines of
Satan, and proceeding from faith to
faith, to attaine that righteousnesse
which is auailable before thee by the
redemption ^p which is in Christ Iesu,
Rom, 3, 24 whome thou hast appointed to be a re-
²⁵ conciliation through faith in his blood
that iustified by his grace we may haue
peace of conscience, and free accesse
vnto the Father.

Holy, and merciful God, wee hum-
bly beseech thee, which hast raysed in
vs the sparckes of true faith, make per-
fect this good worke which thou hast
begun.

begun vs ^a, and finishe, and bringe it ^{q Philip, 1, 6}
 vntill the day of our Lord Iesu Christ,
 wherby abounding more and more in
 knowledge and in all iudgement, wee
 may allow the better, & be pure with-
 out offence vntill that day, filled with
 the fruites of righteousness, which are
 by Iesus Christ vnto the glory & praise
 of God.

Wherefore ^r appoint thy strength, ^{* Psal, 68, 28}
 establishe, O God, which thou haste
 wrought in vs: that fighting ^r a good ^{r Tim, 1, 18}
 fight wee may retaine faith and a good
 conscience, least vnder persecution
 and aduersities being tossed, we make
 shipwrack of our faith.

Helpe our weake and feeble faith,
 which is like the graine of mustarde ^{r Mat, 17, 20}
 seede within vs ^r, that increasing dai- ^{Luke, 17, 6}
 lie more and more, it may take deepe
 roote, and remaine firme alwaies and
 immoueable: and neuer vanish awaie
 among so many sects and deuisions in
 this world.

Extinguish all the doubtings of thy
 will sticking in our corrupt nature, let
 vs not mistrust thy promises of eternal
 and temporall benefites; but apply-
 ing thy promises vnto our selues, al-
 waies giue credite vnto thy word, and

so depending wholie therevpon, contrarie to al sence of humain reason, we shal obtaine a crowne of immortall glorie.

Graunt likewise heauenlie Father,
 ⁊ that our faith be not barren, vain, or dead without good workes, and fruits
 ⁊ of the spirite, but effectuell working by charitie, that we may receiue the end of our faith, euen the saluation of our soules, and beholde thee, whome wee now see by faith as it were in a glasse darkelie^z, in another world, looking vppon thy maiestie face to face in Christ our Sauour, our Lord and god, Amen.

⁊ Iame, 2, 24

⁊ Gal, 5, 22

⁊ 1. Pet., 1, 9

⁊ 1. Co., 13, 12

4 A praier for the Kingdome of God.

⁊ 1 Th., 2, 12



⁊ Mat., 6, 33

Ercifull, and gracious God, which haste called vs² vnto thy kingdome and glorie, and of thy fatherly and good pleasure inioyned vs this care, that firste^b and afore all thinges we should seeke thy kingdome, and the righteounesse thereof.

We beseech thee through, and for thy

thy Sonne our Lord and Sauior Christ
his sake, teach our weake mindes, go-
uerne our wils and hearties, that with-
out inuerting this thine appointed or-
der, wee maye firste seeke that thou
maiest shine within vs, apprehend thy
righteousnesse by a true and liuelye
faith, and bee vnited vnto thee our E-
ternal king.

Grant therefore that thy word may
bee preached euerie where plainelie
and purelie without fraude, and that
we maie cast downe al our imagina-
tions, and euerie hie thing that is ex- *2 Co, 10, 5*
alted against thy knowledge, and lead
our vnderstanding captiue to the obe-
dience of thy worde which thou haste
deliuered: and obey the Gospel in all
simplicitie of faith, according to the
good pleasure of thy wel^d to the praise
of the glory of thy grace. *4 Ephe. 1, 6*

Assist vs O our Father, which art in
heaven, that both thy worde may bee
purelie and sincerelie preached, & we
thereby, as becommeth the sonnes of
God, reformed in our liues.

Giue vs thine holy spirite, that wee
maie beleue thy worde thorough thy
grace, and so lead a godlie and vertu-
ous life in this world, and liue heere-
after

after with thy sonne in eternal blisse.

Breake thou off, and hinder all the consultations and deuises both of the diuel, the worlde, and the flesh, which do neither sanctifie thine holy Name nor suffer thy kingdome to be brought vnto vs.

Comfort and keepe vs stronglie in thy word and faith, euen til our liues ende, that so both thy good and gracious wil may be doone in our harts, and they whiche as yet beleue not thy word, by our good conuersation ^e may bee wonne to thy Gospel, and glorifie thee our God to the increse of thy celestial kingdome.

Make vs meeke ^f to be partakers of the inheritance of the saints in lighte, Thou which haste deliuered vs from the power of darkenes, and translated vs into the kingdome of thy beloued Sonne ^g in whome ^h wee haue redemption through his blood, that is the remission of sinnes, that wee maye be grounded and established in faith, and not mooued awaie from the hope of the Gospel, but may walke ⁱ vnblameable, and without fault in thy sighte, as it becommeth the children of light ^k in al godlines and honesty.

And

4 *for the kingdome of God.*

65

And forsomuch as thy kingdome is ^{1 Ro. 14, 97}
not meate nor drinke, neyther confi-
steth in ceremonies, and traditions,
which are inuented by man, neyther
commerh it with obseruations^m, ney- ^{m Luk. 17, 20}
ther is it in worde^a but in righteous- ^{n 1. cor. 4, 20}
nes^o, and peace, and ioy in the Holie ^{o Ro. 14, 17}
ghoste, and ^p in power: Grant O eter- ^{p 1. Thes. 1, 5}
nal God, that we, being borne a newe ^{q 1 Pet. 1, 23}
^q by thy worde and holie Spirite, may ^{r 1 Pete. 1, 4}
attaine the inheritance^r of eternall
life, and lifting vp our heartes on hie ^{s Colos. 3, 1}
^t where Christ sitteth at thy right hād,
may set our affectiōs on things which
are aboue, and not on things on the
earth.

Therefore bee thou present with vs
in these latter daies of the worlde, and
begin thy kingdome in vs; prosper the
same with thy diuine assistance, that
wee maie bee conformeable vnto thy
godlie pleasure, purchasing thy fauour
in this worlde, and afterwarde in thy
newe kingdome, in the kingdome of
glorie, where thou God art all in all,
may ioyefullie remaine with thee for
euermore.

Grant therefore that wee may bee
^tpoore in spirite, in heart humble, for- ^{t Matth. 5, 3}
rowful in minde for our offenses, and
may

▪ Mar, 5, 6

may withal our heartes hunger ^u and
thrust after righteousness. Make vs low-
lie and courteous; liberall, and pittif-
ful, pure in hearte and peacemakers,
likewise in persecutions & troubles pa-
tient, that wee neyther take nor giue
offense vnto anye: but maie exercise
our selues in the works of charity, and
of mercie, feeding the hungrie ^x, gi-
uing drinke to the thirsty, clothing the
naked ^y, lodging strangers, comfor-
ting the weake, and visiting the impris-
oned.

▪ Ma, 25, 35

by Esay. 58, 7

Finallie of thine abundant mercie,
grant that in thy last iudgement wee
may heare that ioyful and most com-
fortable voice of thy welbeloued Son,
saieng ^z, Come ye blessed of my Fa-
ther, inherite the kingdome prepared
for you from the foundation of the
world, Amen.

▪ Mat, 25, 34

6. A praier for Magistrates.



▪ 1 Tim, 2, 1

Moste mightie GOD,
King of all the worlde
which by thine holye
Spirit haste commanded
that supplications,
praiers, intercessions, and giuinge of
thankes

thanks be made for al men: for kinges
and for al that are in authority, which ¹ Timo. 2, 2
thou hast placed ^b to bee rulers of the ^b Eccl. 10, 4
earth according to thy good wisdom
and sette in gouernement at thy good
pleasure. For thou exaltest some vnto
the top of honor ^c and protectest their ^c Job. 36, 7
dignitie (thou callest not downe the
mightie which art mightie thy selfe)
and placest kings in their throne. For
al power ^d is from thee.

Wee beseeche thee therefore euen ^d Rom. 13, 1
with deepe sighes of hart, O Lorde of ^{Wisdo. 6, 3}
lordes, that forgiuing our sinnes, thou
wouldest giue good rulers; and also
maintaine their authority. For among
men there is no place for lawe and iu-
stice, where the Rulers and Princes
whome thou haste appointed are not
feared.

Vphold al the states, and gouernors
of this realme; and protect them from
destruction in these greeuous calami-
ties, and miserable disorder of these
latter daies.

Especiallye, preserve our Noble
Queene, and hir godlye counsaile:
grant them a long, healthful, and good
life, that they may deuoutly serue thee
and iustly doo their office.

Ligh-

Lighten their minds with the knowledge of thy sacred worde, y they maie
 *Psal. 2, 10 deale wisely^e and bee learned whiche
 11 iudge the earth; seruing thee in feare
 and reioysing in trembling.

Let them embrace discipline, and
 kisse the sonne the sauior of the world,
 least happi'y he be angrie, and they
 perish in the waie.

12 Bless them, O God, that they maie
 *Esay. 49, 23 alwaies hope in thee, nourishe thy mi-
 nisters, giue reliefe vnto thy Gospel;
 2 Psal 24, 7 and open theyr gates: that the king
 of glorie may come in, the Lorde of
 8 power, which is mightie in battel.

Giue them a care of godlinesse, that
 they may giue their goodes to the ere-
 cting and cherishing of the church; &
 shew themselues patrones and defen-
 ders of the same.

Make them diligent in rooting out
 superstition, and in promoting thy
 kingdome, in maintaining the puritie
 of doctrine, in remouing al offenses:
 and finally in wiping awaie all filthi-
 nes, which both defile thy religion, &
 deface thy glory: that the commers af-
 ter vs haue none occasion of transgres-
 sing.

Blesse

Blesse them with sober counsaile,
wisdome, industrie, and ^h courage of ^h Exo. 18, 21
minde.

Giue them good successe in all theyr
enterprises, and prosper their dooings.

Let them consider that they are pra-
ced to defend the good and innocent:
and with seuerer punishment ⁱ to cor- ⁱ Rom. 13, 4
rect the wicked and rebellious, so shall
wickednes ^k bee taken from among vs ^k Deu. 13, 11
and the publicke state remaine in safe-
ty, to the preseruacion of mankind, and
continuance bothe of common and
Christian peace, to the glorie of thy
sacred Maiestie, and the commodity of
their subiects, to the rooting out of ig-
norance and errour, and to the furthe-
rance of good artes, honest trades, and
liberall studies.

And forsomuche ^l as the hearres of ^l Prou. 21, 1
kinges, Queenes, and of all men are
in their handes, so that thou canst
turne them at thy pleasure, wee be-
seech thee, almightie and mercifull
God, that it woulde please thee to
turne from crueltie to clemencie the
minde of all tyrants and vnmercifull
Princes, that they moue not warre a-
gainst thee rashlie, whereby the course
of thy diuine worde may be hindered:
world

worldly substance wickedly consumed;
and their subiects polded vnreasonably
and deuoured.

But giue vnto al in authority quiet
heartes, desirous of Christian concord
that they may remember they are the
ministers of God to maintain his glo-
rie, and to keepe their people from in-
iurye and oppression: and beare the
▪ Ro. 13, 4
 sworde^m to take vengeance on them
which doo euill on the behalfe of God.
For they rule not for their owne cause
but for the publicke welfare, neyther
may they doo what they list, but are
bound to seeke the profit of their sub-
iectes, and to set forth the glorie of
God.

Let them not therefore abuse their
authoritie and power: but grant them
grace to remember continuallie that
they are mortal men, whose Lord is in
heauen, which respecteth no personⁿ,
▪ Ephes. 6, 9
 and afore whose iudgement leat^o they
° Psal. 9, 7
 must all appeare, and giue an account
2. cori. 5, 10
 vnto thee the true and righteous god,
iudge bothe of the quicke and dead,
which raignest and rulest for
euermore, Amen.

6. A praier for Subiects.



Most mercifull GOD, at thy becke doo all things bowe, bothe in heauen and in Earthe : at thy voice dooth both windes^a and seas obeie, confessing thy Maie-^a *Matt. 1, 26* stie.

Euery knee^b boweth vnto thee^b *Phil. 2, 10* both of things in heauen, and things *Esaye. 45. 23* in earth, and things vnder the earth : meet it is also that we obey thee which hast commanded all subiectes to giue due obedience^c and reuerence vnto^c *Rom. 13, 2* their lawful Magistrates, which subiection thou hast inioyned vnto vs not onely to auoid punishment, but especiallye to keepe and retaine a good conscience.

For al authoritie is ordayned by thee^d, that the worlde euery where^d *Rom. 13, 2* maie be godlie and quietlie gouerned. For much more safelie doo we lue vnder lawes and iudgement, than if euery man had the bridle at will to roaue as he list.

We beseech thee therefore, O eternal God, that first of al in euery thing,
and

and in al thinges, wee maie obeie thee
 1. Ti. 1, 17 our most high and mighty God, king
 of the whole worlde before any crea-
 ture, and that in true faith and godlye
 feare.

1. Ephes. 6, 5 Next ^f that all subiectes, and priuate
 persons with al singlenes of hart, in all
 things, which are not contrarie to thy
 word, may obey theyr publike Magi-
 strate, hauing power and authoritie o-
 uer them; and submit themselues ^e to
 1. Pe. 2, 13 euery ciuil ordinance, for thy sake, not
 to the king onely, as to the chiefe, but
 to other inferior officers, sente from
 him, for the punishment of euill doers,
 & for the praise of the good. Let them
 alwaies remember that this subiection
 and obedience thou requirest to bee
 showne, as to thine owne ordinance;
 wherby the safetic of mankind is main-
 tained.

Wherefore bende thou our hartes,
 and guide them, that we ennie not the
 honour due to our superiours, neither
 obraie, nor backbite them, but rather
 honouring them most dutifullie, maye
 1. Tim. 2, 1 both ^h praie for them, and paie with
 willing mindes whatsoeuer by the ci-
 uil law, and by nature we are bound to
 doo.

Be

Be it far from vs, O almighty God,
that any of vs shoulde despise, raileⁱ,
or in his hart with euil vnto his prince
or superiors. ^{i Exo. 22, 28}
^{Actes. 23, 5}

For thou hast vouchsafed them the
title of gods ^k in the holie Scripture:
because they rule in thy stead here on
the earth. ^{k Psal. 82, 6}

Hence it is, that whosoeuer resiste
their superiors^l, and forsake the yoke
of obedience, are said to resist thine or
dinance, and shall remaine to them
selues iudgemente, running into the
foule crime of treason against thy Sa-
cred person; and staining their consci-
ence with the filthie spot of obstinacie
and disobedience, giuing an occasion
vnto the wicked to^l slander thy Gos-
pell. ^{l Rom. 13, 2}

Grant also that inferiors & subiects
bee not burdened with ouer great and
new exactions, vnlawful paiments and
intollerable tributes neither oppres-
sed with greuous seruitude, or pilled
by any violence or tyrannie.

And if in any place Lyons and
Woolues shew their crueltie towards
thy seruantes, their godlie Subiectes,
plucking their skinn^m from them,
breaking their bones, and deuouring ^{m Mica, 3, 2}

thy people none otherwise than if they
 ° Psal, 14, 4 should eate breadⁿ, giue patience vn-
 to thine afflicted members, that they
 maie quietlie susteine their miserable
 seruitude, as a crosse sent from thee
 • 1, Pet, 1, 7 ° for a triall of their faith and pati-
 ence.

Aide vs with thy comfort, whereby
 we may with patient minds suffer the
 troubles which in this last and doting
 age of this worlde more and more en-
 crease, remembring that thou God,
 P Psal, 9, 7 hast prepared thy throne P in iudge-
 ment, to iudge the world in equitie, &
 thy people with righteousness, to bee a
 refuge for the poore, and an helper in
 due time, euen in affliction. For^r the
 poore shal not alwaie be forgotten the
 hope of the afflicted shal not perish for
 euer.

Wherefore listen thou vnto the
 praier and sighs of thy seruants which
 crie vnto thee, and aide them as thou
 didst the children of Israel, whose mise-
 ry, calamities, and bondage thou didst
 beholde, ^r deliuering them from the
 greuous seruitude of Egypt and bring-
 ing them out of the yron fornaice^r of
 Pharao, through thy mightie & stret-
 ched out arme.
 r Exed, 3, 7
 t Deut, 4, 20

Keepe

7 *against the enemies of Gods truth.*

75

Keepe vs also from the vngodly and idolatrous Magistrates, that we be not vnder the yoke, and gouernement of infidels and Ethnikes, which will bee vnto vs and our posteritie in steede of thornes and prickes offering continuall occasions of Apostasie, and reuolting from true religion.

¹ Ios. 3. 13

Suffer not the rod of the wicked to rest vpon the lot of the righteous, least the righteous put forth their hand vnto wickednesse.

¹¹ Psa. 12. 53

Breake in peeces the scepters of the wicked: and ^x deliuer vs from the yoke of sinn, that we offer not our members as instruments of vnrighteousnes, and that wickednes raigne not in our mortal bodyes to the suppressing of the soule and bodie, which liuest and raigest in al eternity, Amen.

^x Rom. 6. 13

7. A praier against the enemies of Gods truth.



GOD moste hie, whose dwellinge is aboue the cloudes, and rulest all thinges both in Heauen and earth ^a, Why doo the heathen rage, and the people imagine

^a Psalm, 2. 1

f. 2.

gine

Pfalmc, 2, 2 giue vaine thinges? The kinges of the earth stand vp, and the princes are assembled together against the Lord, & against his annointed.

O Lorde^b, howe are they increased which trouble thy Church: many rise
b Pfalm, 3, 1 vp against thy word to ouerthrow and roote it out, and in place therof would bring in and confirme moſte blaſphemous idolatry

c Pfalm, 2, 1 They take wicked counsell^c, and deuise diueliſh ſnares to baniſh out of this worlde the true profeſſors of thy religion: they imagine deceite to deſtroy the godly of the earth.

Beholde^d, they trauel with wicked-
d Pfal, 7, 14 neſſe, for they haue^e conceiued miſ-
e Eſai, 59, 4 chiefe; but deſtroy thou, O Lorde, ſuch fruite of theirs. They ſit in the darke with their garrifons like a Lyon. Their
f Pfal, 1c, 8 eies^f are bent againſt the poore. They lie in waite ſecretlie euen as a Lyon in his denne, to teare and kill they are ready. For with ſtretched out throte, and open mouth they prepare themſelues to deuoure vs.

g Pfalm, 5, 9 Their throte^g is an open ſepulchre, and they flatter with their tongues; iudge them, O God, let them fall from

h Pfal, 5, 10 their counſailes^h, caſt them out according

7 *against the enimies of Gods truth.*

77

ding to the multitude of their iniquities, because they haue rebelled against thee, O Lord.

Deliu^r vs not into their handes. For the vngodlye hath saide in his heartⁱ, God hath forgotten, hee turneth awaie his face, and will neuer see.

Wherefore arise, Lord, lift vp thine hand, and forget not the poore.

Arise^k O Lord in thy wrath, and lift vp thy selfe againste the rage of thine enimies.

^k Psalm. 7, 6

Vp^l why sleepest thou, O Lord? Awake and be not far off for euer.

^l Psa. 44, 23

Wherefore hidest thou thy face?

24

Wilt thou^m forget our miserie and affliction? Helpe, and redeeme vs for thy names sake, least the enimie say, I haue preuailed against them.

^m Psalm. 13, 2

Deliu^r vs, O Lord, from the hand of strangersⁿ, whose mouth talketh vanitie, and their right hande is a right hand of falshood; their doctrine is paine and griefe. For^o they haue left off to vnderstand and to doo good; neither doo they regarde the workes of thine handes: therefore destroy and ouerthrow them, so that they neuer be able to arise againe.

ⁿ Psa. 144, 13

^o Psa. 36, 3

f. 3.

O

O God of Sabbaoth, fight thou against them^p that fight against vs: laie hand vpon thy shield and buckler, and stand vp for our helpe: bring our also the speare and encounter with them which persecute vs, that we may know thy saluation on the earth.

Giue the victorie ouer thine enemies vnto our Magistrates, Captaines, and conductors of thy people.

⁹ Psal. 144, 7 Blessed be the Lorde^r our strength, which teacheth the hands of our soldiers to fight, and their fingers to warre. For thou art our aide, and the defense in whom we trust, thou destroyest all our enemies.

¹ Mac. 3, 16 For^r the victorie commeth from heauen, and is not gotten by the multitude of an hoast

The king is not saued^r by the multitude of warriours: neyther is the mightie man deliuered by his great strength. An horse is a vaine thing: and shall not deliuer any by his mightie bones.

^e Iudic 9, 11 But^r thine, O Lorde, is the power. Thou canst as wel saue by a fewe^u as by many.

^x Psalm. 3, 8 Saluation belongeth to the Lord^r, and thy blessing is vpon thy people.

Where

7 *Against the enemies of Gods truth.*

79

Wherefore γ breake thou the arme γ Psa, 10, 15
of the vngodlie, weaken their strength
bring al their counsels to naughte, de-
stroie them which trust in their multi-
tudes,² and in their chariots, and in
their speares, shields and arrowes. For
thou art our God which breakest the ² Iudit, 9, 7
battels, the Lord is thy Name.

Lift vp thine arme as thou didst in
the beginning, & breake their strength
with thy power. Ouerthrow their force
in thy displeasure, which vowe to vio-
late thy Sanctuarie, and to pollute the
Tabernacle of thy most glorious name
Grant Lord, that with their own sword
their pride may be cut off.

Let them al be confounded^a which ^a Psa, 6, 10
hate thee; lette them^b bee brought to ^b Psa, 35, 4
shame which deale wickedly.

Let them bee as chaffe^c before the ^c Psalm, 1, 4
wind, and let thine angel scatter them. ^d Psalm, 35, 5

Let the enemies of thy Church blush
and be troubled greatlie, let them bee
turned back and brought to spee-
die confusion, that thy name be
not blasphemed among
the Gentiles,
Amen.

8. Euening praier on *Monday.*

^aPl. 104, 19



Almightie, and mercifull God, thou hast made the Moone for certain seasons ^a; the Sunne, which thou hast created, knowes

his going downe Thou makest darknes, and it is nighte, wherein men betake them to reſte, ceaſe from their worke, and recreate their wearied members through ſleepe. Thou art the God ^b fourming lighte, and creating darkeneſſe.

^bEſai, 45, 7

Therefore in the euening wee will praife thee, and going to bed wil giue thee thanks, becauſe thou haſt kept vs this day of thine onelie mercie without any merit of ours, from al daunger and hurt.

When we are in trouble we cal vpon thee, and in the euening will wee remember thy mercie and trueth, which thou haſt ſhewed vnto vs abundantlie.

^cPl. 119, 148

Our cies preuent ^c the night watches to meditate vpon thy wonderful things; and our ſtudies ſhal be alwaies of the excellency of thy name.

For

For ^d thou haste sent from heauen and deliuered vs; and haste brought them to shame that troad vpon vs. O God, thou haste sent thy mercie and truth, and taken our soules from the mids of them which compassed vs about.

Therefore ^e wee will sacrifice freelie vnto thee and praise thy most glorious Name. For thou haste deliuered vs from al trouble, and our eies haue seene our desire vpon our enemies.

O Lord God of our saluation ^f, daie and nighte doo wee crie before thee, when our eies are troubled through greefe and bitternes of our soules, wee poure out our teares before thee, and in this place wee hamblly beseech thee couer and put out all our offenses ^g, that as the Sunne of this daie is nowe downe and hidden: so thou wouldest also hide all our iniquities, and drowne all our offenses ^h in the bottom of the sea, that they neuer be seen with eies, nor come forth into iudgement.

O our God, we blush, and are ashamed to lifte vppe our eies vnto thee ⁱ, For we are not worthie to lifte vp our eies vnto heauen, because ^k our sinnes

^d Psal. 57, 3

^e Psal. 34, 6

^f Psal. 88, 1

^g psal. 32, 1

^h Mica. 7, 16

ⁱ Luk. 18, 13

^k Psal. 40, 12

are moe than the heares of our head.
Our offenses haue taken such hold on
vs, that we are vnable to looke vp.

We haue sinned, O Lord, wee haue
1 Danie. 9, 5 sinned¹ and haue committed iniquitie,
yea wee haue rebelled, and departed
from thy precepts and from thy iudge
ments.

6 Wee haue not obeyed thy seruantes
which speake in thy Name to our kings,
to our Princes, and to our Fathers, and
to al the people of the land.

O Lord, righteousnesse belongethe
vnto thee; but vnto vs open shame and
7 confusion.

O Lord^m thou art iuste, and all thy
m Toby. 3, 2 works, and al thy waies are mercy and
truth: thou iudgeth true lie and right-
lie for euer. Remember vs, and looke
vpon vs according to the multitude of
thy mercies; neither punish vs for our
finnes, nor remember our offenses, nor
our forfathers, which haue not obeyed
thy commandements.

8 Psalm. 6, 6 We faintⁿ in our mourning, we will
cause our bed to swim, and water our
couch with teares. Our eies be troubled
through the greefe of our wickednes,
and our faces be withered.

9 Psalm. 84, 8 O Lorde God of hostes^o, heare our
praier;

praier, O God our protector beholde
and looke vpon the face of Christ thine
onely begotten Sonne making inter-
cession for vs ^P, and winke at our offen-
ces.

Hide thy face from our sinnes ^q and
blot out al our iniquities. Create in vs
cleane hearts O God, and renue right
spirites within vs. Cast vs not awaie
from thy presence, and take not thine
holy spirite from vs. Restore to vs the
ioye of thy saluation, and stablishe vs
with thy free spirite, that wee may doo
all thinges according to thy will, and
serue thee euermore with a willing
mind.

O Christ king of glorie, we beseech
thee, blessed lord defend vs th is night:
let our rest bee in thee, graunt vs thy
grace, that neither much sleepe ouer-
whelme vs, nor Satan inuade vs, nor
the flesh betray vs vnto him, and make
vs guiltie in thy sight.

Let our eies sleepe, but let our harts
wake, and cause thy right hand to pro-
tect such as trust in thee.

O Lord, lighten our eies, that wee
sleepe not in death, that Satan hurt vs
not, and our enemies saie ^r, I haue
preuailed against them.

Watch.

Watch ouer vs, O eternall sauour,
least the subtrill tempter ouertake vs,
Ier. 51, 39 and we sleepe a perpetuall sleep^e, and
wake no more. For thou art made our
euerlasting helper.

Keepe vs as the apple of thine eie,
Psal. 17, 8 thide vs vnder the shaddowe of thy
wings, O Lorde, that neither ougly vi-
sions, nor horrible dreames, nor sights
and monstrous apparitions trouble
us in the darke.

In thy name, O sweet Iesu wil we go
Psal. 132, 3 to bed *, and giue sleepe to our eies,
and slumber to our eie lids, compasse
vs about, and raise vs againe to the ioy
full sight of to morrow light; and after
this miserable life bring vs to the be-
holding of eternal happinesse, that in
thy light we may see light, and
euermore praise thee rainging
worlde without end,
Amen.



1. On Tuesdaie, *Morning praier.*



Almighty, euerliuing,
true, and mercifull
God, eternall father
to our lord Iesu christ
which together ^a with
thy sonne & the holy
Ghost hast created the frame of this
world with al things therin contained
and preferuest the same as yet accor-
ding to thy free pleasure.

^a Ephes. 3. 9

Al creatures without ceassing euer-
more should extol and praise thee, and
that doo euen the verie fowles of the
ayre ^b, whiche earlye in the morning
among the thicke branches of trees, &
from the mids of rockes, giuing out
their sound, & flying about in the aire
with most pleasant tunes doo magnifie
thee the eternal God, Lord, and Crea-
tor of al things.

^b Wis. 17. 17

And therefore wee men also earlye
in the morning shoulde praise thee for
thy benefites, and euermore extol thy
mercy with diuine commendations.

Psal. 104. 12

Thou hast preserved vs this night
passed, and from our cradles to this
present

present houre hast thou kept vs safe.

Thou hast caused vs to come from sleepe and darkenesse vnto the light of this day, and from our beds thorough thy benignitie we do arise in safety.

Hadst thou not O Lord, bin present with vs, and watched vs, the insatiable credulitie of Satan had deuoured vs. Hadst not thou kept our houses and vs
 [e] Psal. 127, 1 ^c the keeper of the city had watched in vaine.

If the Lord had not byn on our side
 [d] Psal. 124, 1 ^d when men rose vppe against vs, they had then swallowed vs vp quick, when theyr wrathe was kindled against vs then had the waters (of troble) drowned vs, and the streame (of miseryes) hadde gone ouer our soules: yea the swelling and merciles waters had gon ouer our soules. Blessed bee the Lord which hath not giuen vs a praie for their teethe. Our soules are escaped, euen as a birde out of rhe snare of the fowlers, the snare is broken, and we are deliuered. Our helpe is in the name of the Lorde, which hath made both heauen and earth.

Now hearken therefore vnto our words, O Lorde^e, marke our crie, vn-
 [e] psalm. 3, 2 derstand the voice of our prayer, our
 king

King and our God. For vnto thee Lord
wee will praie, heare our voice in the
morning.

Earlie wil we stand before thee, and
behold thy fortitude and Maiestie, loo-
king for thine assistance with a woon-
derful desire,

O God and gouernor, raise vs vppe
carelie ^f, carelie, wee saie lift vpp our
eares to the hearing of thee our instru-
tor. ^f Esay. 50, 4

^g Prou, 2, 2

Open thou our eares ^g that wee re-
bell not against thee; neyther yet goe
backward; but let thy voice sounde in
our eares: make them obedient vnto
thee ^h, that wee bee not obstinate like
the serpente, neyther hardened like
the deafe adder ⁱ whiche stoppeth his
eares: but let them be open ^k to heare
thy Lawes and testimonies: and har-
den alwaies vnto the crie of the poore
^l; that the morning light may rise vn-
to vs, and our light breake forth as the
day, and our health spring vp sudden-
lie.

^h Psal. 40, 6

ⁱ Psal. 58, 4

^k Esay. 8, 20

^l Prou. 1, 13

Againe, shut vp our eares, hedge
them in with thornes, and put bars
vpon them, that they neither admitte
nor allowe false doctrines, and that
they turne not ⁿ from the truth to fa-
bles,

^m Ec. 13, 24

ⁿ 2 Tim. 4, 4

bles, and other follies.

But thou, O our God and Creator, which didst plant the eare ° and hearest al thinges, make the same with a willing and ready mind to obeie thee our maker and Redeemer.

Heare vs Lord, for thy louing kindnes is good^r, turne vnto vs according to the multitude of thy tender mercies: and ¶ stop not thine eare from our sighing and from our cry.

¶ Psal, 86 ¶ Incline thine eare^r, O Lorde, and heare vs, for we are poore and needie. Haue mercy on vs, O Lord bicause we crie vnto thee al the day long.

¶ Psal, 143, 8 ¶ Let vs heare thy louing kindnes^r in the morning which is better than al riches, yea than life it selfe; make vs to heare ioye^r and gladnesse, that the bones which thou haste broken maye reioice.

We beseech thee, O eternal God, by the incarnation and Natiuitie of thy Sonne Iesu Christe, that through thy worde entringe into our eares, and mindes, thou wilt transforme vs into newe men, that wee may be borne of thee, and as new borne babes ¶ desire that milke not of bodie, but of the minde whiche knoweth no deceipt: where

whereby we may growe, and taste how sweete thy promise is vnto the God= lie; which imbrace the same through faith: and that laieng aside all malitiousnes and guile, and al dissimulation and enuie, wee may walke as children ^abut in vnderstanding maye bee perfect.

^a 1. cor. 14,
verse, 20

And being thus regenerated, keepe vs O eternall God, both this daie and at al times from euil tidings ^y, that our eares heare no rumors of warres, nor bee terrified by anie greuous chance.

^y Psal. 112, 7

Fil vs in this houre with thy fauor, that al this day reioysing together, we maie delight in thy prailes, through our Lord Iesus Christe, which liueth and raigneth with thee for euermore, Amen.

2. A thankesgiuing vnto

God for our Sanctification.



GOD the Holyghost which proceedest ^afrom the Father and the Sonne, and with them art worshipped and glorified in the vnitie ^bof the true and eternal

^a Ioh. 15, 26

^b Ioh. 5, 7

eternall Deitie, and art also the substantiall amitie betweene the Father and the sonne.

We worship thee, we praise and glorifie thee, and with our whole hearte we thanke thee for all thy benefits: especiallye for calling vs by the voice
^c 2. Tim. 1, 7 of the Gospell ^c vnto the Christian congregation: for filluminating vs with thy gifts: for sanctifieng vs with a stedfast faith, and for keeping vs hitherto in the same. For by the water of holie baptisime powred into vs, thou doost continuallie worke in vs regeneration^d and renewing of the inwarde man.
^d Titus. 3, 5

Hearken we beseech thee vn to our supplication, and teache vs miserable men, which by the proper strength of our onelie reason^e can by no meanes trust in, or approach to Christ our lord and Sauour, teach vs, O our GOD, what thy pleasure is, and leade vs^f in
^e Phil. 2, 13
^f Ioh. 16, 13
^g 1. Cor. 12, verse
 3 to all truth. For ^g without thine assistance, none can saye that Iesus is the Lord

O blessed light, fill the inward parts of thy faithfull; without thy grace nothing is within man, whiche is not hurtful.

W ash

2 *for our Sanctification.*

91

Washe that is filthie ; water that is drie, heale that is wounded ; bowe the obstinate; cherishe the frozen, and reclaime them which wander.

Giue to thy faithful trusting in thee the reward of wel dooing: the entrance into liappines and euerlasting comfort

Thou in thy gifts ^bleuenfold, which art the spirit of the Lorde, the spirit of wisdome and vnderstanding, the spirit of counsell and strength, the spirit of knowledge, and of the feare of the Lord: inspire into vs through the preaching of the Gospel, thy heauenly wisdom about thine essence and diuine pleasure, whiche is hidde from the world.

^b Esai. 44, 3

Grant that we may know the father and the sonne by thee, and may alwaies beleue that thou art the spirit of them both, and so worship one God in Trinitie, and the trinitie in vnitie: whose wil is, that not one shoulde perish ¹ but be conuerted and liue, and that as many as beleue in the sonne should haue euerlasting life. For ¹ the Father sent the sonne, not to condemn the world: but that the world through him might be saued.

¹ Eze. 33, 11

^k Iohn. 6, 40

¹ Iohn. 3, 17

O Lightner of the minde, powre vpon

vpō vs thy new light, and purge the horrible darknes of our minds, so that

▪ Matt. 5, 8 we may see & know our chiefe father, whom^m pure eyes on y^{doo} behold.

▪ Ioh. 15, 29 O thou heauenlie comforterⁿ giue vnto vs a testimonie: and graunt vnto our mindes a token of the certainty of our beleefe, so that we doubt not, neither wauer about thy diuine goodnes toward vs.

Make our heartes quiet and secure that with a full truste and confidence
 • Heb. 4, 16 we may approche to the throne of
 P Galat. 4, 5 thine heauenly grace, receiuing P by adoption the right of children: and inflamed with spiritual ioye in all boldnesse and libertie I may crie, Abba Father.

• Ephes. 1
 ve, 13, & 14 Thou which art the earnest^r of our inheritance to the redemption of the promise, and art effectual be thy word and Sacramentes; signe our heartes with the seale^r of thy promise, whereby we may haue the same, and retaine it surely in our heartes, thorough thy deede,

2. Cor. 1, 22

Thou moste faithfull Aduocate: strengthen vs against all the assaults and tentations of Satan: so that wee may neuer doubt of thy diuine prouidence

• Iohn. 16, 7

dence and predestination, wherby we are chosen and called in Christe vnto euerlasting life, and neuer, being stroken with a seruile feare, and oppressed with dreadful doubtings, may in a rage flie and forsake our God.

O surpassing comforter, leaue vs not destitute of thine aide, and patronage but vouchsafe euermore to be present with vs in our crosses and troubles; least otherwise we faint. But rather make vs to reioise in tribulations, knowing ^a that a crowne of life is laid vppe for such as loue him. ^a James, 1, 3

O thou teacher of men instruct vs how; and what wee ought to pray for, ^a according to thy wil, that we may be heard y, and make thou intercession for vs, with sighes that cannot be expressed. ^a Rom. 8, 26
^y Ioh 5, 14

O thou cleanser of the heart, giue vnto vs the simplicitie of minde without gall and bitternes, which descendedst ^a in Iordan vppon our Lorde and saviour Christ in the likenesse of a dooqe ^a that wee may bee voyde of bitter enuie, and contention in our heartes, and haue no ^c root among vs, that bringeth forth gall and wormewood. ^a Mat 3, 16
^a Luke. 3, 22
^b Iam. 3, 14
^c Deu. 29, 18

O thou substantiall flame proceeding from the breast of the Father and his eternal sonne, lighten our heartes with the fire of chaste and burning loue thou whiche appearest at the feast of Pentecost vnto the Apostles in clouen tongues ^d like fire, see vnto our colde-nesse, and comfort vs with thy quickening heat and breathings that we may
 d Acts, 2, 3 receiue thy Chrisme ^e and annoi-
 e Iohn. 2, 2 ment.

O thou guest of the soule, make thee a mansion place within the secret parts of our heartes: that we may be an house for thy diuinitie ^f whiche maie
 f 1 Cor. 3, 16 dwell perpetuallie in our members, and neuer depart from vs, through our Lord and Sauour Christ, Amen.

3. A praier for a stedfast hope.

2. Cor. 1, 3

b 1. Pcte. 1, 3



Blessed bee GOD ^a, even the father of our Lorde Iesus Christe, which according to his abundant mercie ^b hath begotten vs againe vnto a liuely hope by the resurrection of his sonne from the dead to an inheritaunce immortal,

call, and vndefiled, and that vadeth not away, reſerued in heauen for ſuch as beleue on him, thorough the confeſſion of the truthe, which is accordinge to godlines^e, vnder the hope of eternall life, which God^d, that cannot lie, hath promiſed, before the worlde began.

^e Titus, 1, 2

^d Num, 23,

verie 29

For ^e wee are ſaued by hope. But hope that is ſeene is no hope. For how can a man hope for that which he ſeeeth? But if we hope for that we ſee not, we doo with patience abide for it.

^e Rom. 8, 24

For ſuch is the will of Almighty God, that wee ſhal not haue ſaluation as long as we are heere in this worlde, but onelye in hope, nourishing the ſame as it were claſped in our armes: but then wee ſhal perceiue the ſame in deed, when we depart from hence one day.

For hope is the vnſeparable companion of faith. For how can that be hoped for, which is not beleueed? And this hope depending vpon the promiſe of God is ſo certaine, as if the thing it ſelf were preſent. For God which hath promiſed to vs ſaluation, is truth^f, and canne neither deceiue, nor bee deceiued.

^f Ioh, 14, 16

Where-

Wherefore we beseech thee, o eternal Father, autor of hope and comfort, fill vs with al ioy and peace in beleeuing, that we may abound in hope, through the power of the Holy ghost, and aboue hope^h in hope beleeuing maye neuer doubt of thy promises, but in a sure confidence of heart applie to our selues the remission of sinnes, and verelie beleeue that wee please thee through Christ, looking in a certaine and strong hope, through sufferance for the saluation of our soules in the life to come.

And albeit the helps of our happines appeare not in this worlde, yet let vs retain a stedfast hope among al the terrors and feares of conscience; and neuer suffer the same to be taken from vs by any snares of Satan: but expectingⁱ that blessed appearing of the glory of the mightie God, and of our Sauour Christ, which hath giuen him selfe for vs, alwaies fasten the same vpon the good thinges absente and to come.

O thou onely begotten Sonne of God which hast loued vs^k, and giuen vs euerlastinge comfort and hope through grace, comfort our hearts and establish

2 Ro. 15, 13

h Rom. 4, 18

i Titus, 2, 13

k 2, Thes. 2, verse 16

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establishe vs in euery worde and good worke, that we sticke not vncerteine, neither be tossed betweene hope and feare, but may holde faste¹ the confidence and the reioycing of hope vnto the ende, and that euery of vs^m shewe the same diligence to the full assurance of hope vnto the end, that we bee not slothful, but followers of them, which through faith & patience inherite the promises, vntil approchingⁿ neere vnto thee our eternal God, wee possesse that very happinesse indeede, whiche wee now enioy by faith, and looke for in a certaine and stedfast hope.

¹Hebr, 3, 6^mHeb, 6, 12ⁿHeb, 7, 19

Assist vs likewise, O almightie God, that in all the waues of temptations and troubles of this world, we may patiently depende vppon thee, looking for corporal deliuerance according to thy will^o, and though the same come not as we wishe, but bee kept from vs for a season: yet let vs neuer doubt of thine aide and deliuerance, but hope that comming it wil come, and will not stay.

^oMa, 16, 37
Mark, 14, 36^rHaba, 2, 3

For thou art faithfull and wilt not defraud our desire; neyther suffer vs to be frustrate: thou art not wont to feede men with a vaine and deceitful

G. r. hope

hope, but sometime by a little lingering thou wilt haue our faith and hope to be exercised through long suffering of our warfare.

Augustine

For when our tribulation is in this world, our hope is touching the world to come. And certeinlie we should perish, did not the hope of another world comfort vs in the troubles of this present life. And therefore our ioy is not yet perfect, but in hope, which decey- ueth no man.

Looke backe, O yee sonnes of men, ¹Sirac, 2, 1 and marke well: was there euer anie confounded, that put his truste in the Lorde? Or who hath continued in his feare and was forsaken; or whome did euer GOD despise, that called vpon him?

Our Fathers trusted in thee, O ²Psal 12, 4 Lorde, they trusted in thee, and thou hast deliuered them; they called vpon thee, and were saued, they hoped in thee, and were not confounded. Therefore will we also trust in thee, O Lord, so shal we bee safe from all our enimies.

Blessed is the man which maketh the Lord his trust, and regardeth not the proude, and suche as turne aside
vnto

vnto vanities.

Why are ye sad, O our soules, and vnto
quiet within vs? Trust in God; for we
wil yet giue thanks, he is our present
helpe and our God. Psal, 34, 5
11

We hope we shal see the good things
of the Lord in the lande of the liuing.
Looke therefore for the Lorde, deale
manfullie, comfort your heartes, and
suffer the Lord: for " hee is good vnto
them which trust in him.

Lam, 3, 25

Grant also grace, O moste mercifull
GOD, that euerie one hauing * this
same hope may purge himselte, euen
as thou art pure, through our Lord Ie-
su Christ, Amen.

1 Iohn, 3, 3

4. A praier for the attai- *ning of christian hu- militie.*



Almighty God, and most
mercifull Father, king of
heauen and earth, which
hast greatly commended
vnto vs the vertue of true
humilitie, without which none canne
please thee.

For thou God * dwellest on hie, Psal, 113, 5
6
and abasest thy selfe to behold things

Pfal, 11, 3, 7 in heauen and in earth: thou raisest the needie out of the duste, and listest vp the poore out of the doong: thou scatterest the proud^b in the imaginations
^b**Luke. 7, 51** of their own harts; thou puttest down the mightie from their seate, and exaltest them of low degree.

Vnto thee, O Lord, doo we make our complaint with our whole hearts, beseeching thee to instil into our mindes the affection of true lowlinesse, that in the consideration both of thy righteousness and Maiestie, and of our weakness and imbecilitie, wee maye feare thee alwaies in our calling, and walke humblye, not aspiring vnto higher things.

O Christ, sonne of the moste highe, which wert from euerlasting in the forme^c of God, and thoughtedst it no robberie to be equall with God thy father, but madest thy selfe of no reputation, and tokest vpon thee the shape
^d**Mat. 20, 28** of a seruant^d, and wast made like vnto men, & found in shape as a man, thou
^e**Philip. 2, 8** didst humble thy selfe, and becamest obedient vnto death, euen the death of the crosse.

For euen of meere humilitie thou
^f**Hebr. 2, 9** didst^f debase thy selfe vnder all Angels

gels and men, when thou flangedst thy selfe down from the highest top of glorie to viter thame, put on our flesh, thy Maiestie being hid and dissembled for a time. And so becamest thou obedient vnto thy Father, not onely in obeying him with greater reuerence then anie other creature else did: but also in offering vppe thy selfe a sacrifice for sinnes; thereby to redeeme vs beeing bondslaues thorough pride vnto sinne and death, and to exalt vs to an hope of eternall life; and withall by thine example to teache vs, and to propose an example of true lowlinesse, and humilitie, sayeng ^s Learne of mee, for I am meeke and lowlie in heart.

^s Mat. 11, 29

Wee beseech thee thorough thine humilitie and passion, giue vnto vs a contrite spirite, a^h contrite and humbled heart, which thou despisest not, O Lord.

^h Psal. 51, 17

For thou art neere vnto al themⁱ which are of a troubled heart, and wilt saue such as are humble in spirit. Thou regardest their praiers, and giuest to them thy grace, and thy secretes^k are reuealed vnto the lowly.

ⁱ Psal. 34, 18

Grant therefore that wee following

^k Sirac. 3, 20

thy footsteps maye humble our selues
from the hart without hypocrisie.

Turne our heartes that they be not
wickedlie humbled ¹, after the maner
¹ Sira. 19, 25 of hypocrites, which bow themselves,
and are sad, casting downe theyr faces
towards the earthe, whose inwarde
partes notwithstanding are full of de-
ceipt.

O God holy ghoste, which art the
ruler of our mindes, and the giuer of
good gifts; which not onely commen-
dest vnto vs benigntie ^m, lowlinesse,
^m Col. 3, 12 modestie and patience, but also com-
manded vs to haue those noble vertues
that being clothed therewithall, wee
may indeuor to fashion our selues after
thee, thinking modestlie and soberly of
our selues.

Gouerne thou our mindes, that we
may be subiect one to another, not on-
ly honouring, but also preuenting ⁿ one
ⁿ Ro. 12, 10 another in doing the same, & alwaies
applying our selues to humilitie, maie
seeke thy glorie, and the profit of our
neighbour.

Let neither pride ^o nor luxuriosnes
haue dominion eyther in our sense
^o Tob. 4, 13 or speeche: neyther let vs liste vppe
our peacockes feathers, nor extol our
cielids

eye lids through arrogancie; neyther glorie in proud and vaine opinions P: P Philip, 3, 3 but by humblenes of mind, submitting our selues one to another 4, may think 9 Ro. 12, 10 others better than our selues, & consider what our condition is. For man taken from the earth, must returne vnto the same, and be the heire of wormes 1 Sira. 10, 12 and serpents.

Especiallie our request is, that wee be not puffed vp in spiritual guifts: remove arrogancie and pride from vs, that our heartes be not lifted vp, nor yet our eyes exalted; neyther lette vs wade in greater & higher things than becommeth vs; cause vs to frame and tame our mindes like a childe newelie weaned which is lowelie with his mother. Let our mindes be weaned like a childe knowing not what pride meaneth. 1 Psal. 131, 1

Keepe the proude deuill vnder, that hee prouoke vs not to sinne, nor to swell vp through a vaine perswasion of fleshlie righteousness, neyther wicked lie to boast of thy giftes, abusing them to our owne glorie, and contempe of others. 1 Matt. 18, 3

Suffer vs not to seeme wise in our owne eyes. Amende this vice in-

grafted in vs by nature, that no man loue or like himselfe too well, and in respect of himselfe contemne others, hauing not the like, or not so excellent gifts as he hath.

Suffer not good wits, and teachers armed with publike authoritie to bee pricked and tickled with the spurres of pride and curiositie, to the moouing of idle questions and disputations, either through ambition or hatred. For that is not the wisdome descending from ^{Yam. 3, 15} aboue: but earthlie, ¹⁶ sensual, and deu- uelish. For where emulation and strife is, there is sedition and al maner of euil workes.

Grant therefore that all of vs being humble, may bee exalted to eternall life, Amen.

5. A praier for wedded folks.



Most holie GOD, and mercifull Father, which of thy singular prouydence, and woonderfull wisdome diddeste ^{Gen. 2, 24} ordaine Matrimonie in Paradise, and that in the time of innocencie, for the

the multiplieng and conseruation of
mankinde: thereby to gather vnto thy
selfe continually out of godlie families
an holie catholike Church, which may
rightlie acknowledge, serue and cele-
brate thine holie name for euermore,
and deliuer the true vnderstanding of
thee vnto posterities by one generati-
on to another.

This thine institution did thy sonne
God coequal with thee and coeternal,
confirme and adorne in Cana of Ga-
lile by turning water ^b into good wine.
A notable honoring of mariage doubt ^b Iohn. 2, 8
les for Christ not onely to bee present
himselfe at the nuptiall feast but also
to set out the same with the first mira-
cle that hee wrought after his natiui-
tie.

Likewise thy holie spirit dooth wits-
nesse by the worde deliuered vnto vs,
and saith, that ^c mariage is honoura- ^c Heb. 13, 4
ble among al. And the same thy Spi-
rit reioyceth in three things ^d, which ^d Sira. 25, 1
are commended bothe before God
and man, in the concorde of brethren,
in the loue of neighbours; and in a
man and wife that agree well toge-
ther. For such as bee at variance can
neyther call vpon thee as they should,

nor please thee as they ought.

O eternall God, it is sufficiently apparant, with what a rage and insatiable hatred, Satan the most deadly enimie to al thy workes, dooth labour and set himselfe to the breaking off and overthrow of this thy secret ordinance.

Wherefore, we beseech thee, impart thy fauor vnto al married tolkes, that they may acknowledge thee to be the auctor and institutor of this knitting together in wedlocke; and knowe and beleue stedfastly that they are in a good estate, wherein they may please thee through Christ thy sonne.

For hauing this comfort, they will more willinglie and cheerefullie discharge the duties of their calling in true confidence, and calling vpon thy Name. But such as doubt of their kinde of life, hauing their consciences wounded, and troubled mindes, can neither cal vpon thee truelie, nor cheerefully go about and finish their affaires.

Grant therefore vnto all and euery married bodie, that in true faith and confession, they may retein the indissoluble chaine of wedded state, and the strong bondes of godlie fellowshippe:
that

that they may loue one another, and in the sweate of their browes ^c eate ^c Gene. 3, 16 their bread; and bring vppe their children ^f in al godlines, through instruction, and information of the Lord, and neuer feare the crosse which accompanieth this kind of life. ^f Ephes. 6, 4

Worke so, that Satan by no meanes weaken and osterthrowe this thine ordinance, nor that married folks, wearied with the troubles of wedded life, raise mortall hatred among themselves, and so detest and abhorre this thyne holye institution, and seeke vnlawfull diuormentes. For by this engine of incredulitie, and snare of mistrust being comprehended, they will easilie rushe headlong into enormous offenses, by casting off the yoke of the Lord, and be carried through dissenti- on into horrible confusions of concupiscence, to adulterie, whordome, wicked forsakinges, so long, till polluted with filthy spots, and defiled with most horrible staines, they bring themselves headlong into euerlasting torments.

Grant therefore, O most mercyfull God, that all at debate may come to amitie, and be reconciled in thy name, and.

and being mindful of the knot of marriage, & mutual bond betweene them, may dwell and liue peaceably together
 (1. cor. 7, 3) in true faith, and feare of thy name.

That husbandes ^s, abusing their authoritie, doo not exercise tyranny ouer their wiues, but rather loue them, and dwell with them according to knowledge ^h, giuing honour vnto them as
 (1. Pete, 3, 7) vnto the weaker vesselles, euen as to them which are also heyres of grace and life.

Likewise that Matrones contemne not their husbands, denieng subiection ⁱ but rather studie by chaste obedience, and holy conuersation and lowliness to ouercome them.
 (1 Gen, 3, 16)

Let neither hate other extreameely, and so violate the state of marriage, and bring themselues out of thy fauour, through their dilcord and contention wherby their prayers bee interrupted. For where neither part doo their duty, there must needs insite first pouertie, subtiltie, lying, and all impietie: afterwarde a wounded conscience, and last of al vtter despaire.

O moste chaste God, which diddest therefore institute the order of matrimonic, that by the same bothe the
 weake

weake nature of mankinde, might liue purely in lawfull wedlocke, and an holie Church be gathered vnto thy selfe: giue thy blessinges to al which are married, that they maie haue godly children, and their wiues^k prooue like the fruitfull vine, and their children appeare like the oliue braunches rounde about their table, and may see their childrens children, the peace and safetie of the church, the which Christ thy sonne repaire of mankind by taking our flesh vpon him, hath copled to him selfe, which liueth and raigneth with thee in the vnitie of the holy spirite a God for euermore, Amen.

^k Psalm. 128, 3

6. A praier for yoong

folkes.



Most merciful God, and eternall Father, whiche out of the mouthe of babes^a and sucklinges hast ordayned strength of thy praise: and wilt also^b that yong men and maidens, old men & children should praise thee the eternal God, in true confessing, inuocating, and celebrating thy diuine Maiestie, thorough

^a psalm. 8, 2

^b Ps. 148, 12

roughout all generations for euer-
more.

Thou hast enioyned vnto children
^{Ex. 20, 12} that they shewe due honour, subiecti-
^{Deute. 5, 16} on and reuerence to their parents, and
^{Sirach. 3, 9} obey them willingly in all good and
 lawfull things.

We beseech thee on the behalfe of
 al infants, children, and yonger sort,
 as wel maidens, as of the malekind, im-
 plant in them a true feare of thy name,
 that from their youthe they may con-
 fesse thee to bee the onelic true God,
 and Iesus whom thou hast sent to bee
 Christ; and encrease daylye in this
 wholesome know'edge, profiting as in
^{Luk. 2, 52} yeeres, so in fauour both before thee
^{1 Sam. 1, 26} and men.

Let them not cast off the yoke of o-
 bedience and subiection, neither yet a-
 buse the gentlenes of their parentes &
 elders vnto libertie of sinning, nor by
 their hardnesse and austerity conceiue
 an hatred againste them, and refuse
 their correction: but make them pati-
 entlie to take their warnings and dis-
 cipline of their parentes in good part,
 to the glory of thy name, and saluation
 of their owne soules.

O Christ, louer of mankinde, which
 comman-

commandedst children^r to be brought
vnto thee, and receiuing them into
thine armes, in token of a singular and
deere good wil, laieing thine hands vp-
on them didst blesse them.

Wee beseech thee, which for our
sakes wast borne an infante, and didest
shed thy most innocent blood vpon the
altar of the crosse, as wel for infants as
for elder folkes, blesse thou al infants,
and children: impart thy grace vppon
them, that they may feare thee, and
haue their parents in great reuerence,
according to thy will, which is a moste
certaine rule of al iustice and vpright-
nes.

Keepe them therefore that they be
not infected with false doctrine, and
superstitious seruice, neither yet sedu-
ced from true religion through wicked
and vngodlie behauiour.

Preserue them from wicked compa-
nie. and filthy fellowship, which as con-
tagion and leuen^s ouercommeth and
perceth the whole lump: keepe them
from riotousnesse and dronkenness: from
wandering concupiscence: from
idleness which ministreth matter and
nourishment vnto all vices.

Remoue awaie al shamefull ex-
amples,

Mat. 23, 14
Mark. 10, 14
Luke. 18, 16

1 Cor. 5, 6
Galath. 5, 19

Mat. 18, 6 amples, and take awaie all offenses ^k that the yonger sort beholding the multitude of sinners, followe not the steps of the wicked, and without feare enter into their moste abhominable waies.

Giue vnto all yong scholars a good wit to conceiue, a good capacity to vnderstand, and a good memorie to beare away good lessons, and to learne from their infancie those things which may instruct them to saluation ⁱ by faithe which is in Christ Iesus.

1 Ti. 2, 10

2 Ti. 3, 16

1 Psalm, 119
verse 130

Psalm, 119, 9

Prou. 22, 6

For euerie scripture ^k giuen by the inspiration of GOD, is profitable to teach, to reprove, to correct, and to instruct in righteousness, that the man of God may be absolute, being instructed to all good workes. The entrance into thy wordes ⁱ giueth lighte to the blind, and vnderstanding to the simple.

Grant therefore that from their youth ^m they maie exercise themselves in thy commandements. For the firste institution dooth much good, yea ⁿ the whole race of their life afterwarde dependeth vpon the same.

O GOD the Holie ghost, which workest by thy word and sacraments,
and

and thereby gatherest vnto thy selfe a church, not onlie from the elder sorte, but also from the yonger, we beseech thee maintaine schooles and scholers, which are the seed of thy Church, and direct their studies vnto the honour of thy glorious name.

Turne the harts of youth to the loue of true doctrine and vertue; whereby they may come to good behauour in manners, and to sounde learnings of mind.

Maintaine the schooles wherein the toongs and sciences are taught, which thou hast reuealed vnto mankind as necessarie helps to teache withall; that so the pure sounde of thine heauenlie doctrine maie be heard and retained in the true and right Congregation.

And forasmuch as the verie cogitations ° of mans heart are euill euen from his youth; & our nature through the fal of our first parentes euen from our yong yeares is corrupted & prone to al wickednesse, that easilie it cannot be brought vnder the subiection of an other. For ° foolishnes is bound in the hart of a child.

° Gene, 6, 5
° Math, 15, 19

° Pro, 22, 35

Giue them wisedome and learning,
that

that they delight not in wicked affections, and so growe in malice and stubbornes, waxing wilde and resisting godhe and honest admonitions, and that, beeing beecome vnbrideled, sauage, vntractable, and past learning, they prooue not obstinate in wickednes and disobedience, but make them through thine instinct to learne and embrace thy commandementes, and to binde thy lawe continually about theyr heartes, and tie it about theyr necks, that thy grace and gift maie increase by grace, vntill, growing to mans estate, they become profitable instrumentes of thy Church. and teachers of righteousness, and abide conioyned with thee, which lyueste and reignest a God worldes without ende, Amen.

7 A praier against the dominion of Satan.



^a Reu. 12, 12

Iohn 14, 30

^b Luk. 11, 21

Lorde IESV Christe,
Sonne of the Almighty
God: great is the rage
and tyrannie of the
Diuell, which beeyng
strong and armed^b keepeth his Court

7 *against the dominion of Satan.*

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to possesse the same in peace, and to augment his kingdome of darkenesse, wherein reigneth horrible idolatrie, hatred of thy truth, and diuers abominable worshippings, with al kinde of shameful transgressions, and most outrageous wickednes.

Lamentable also is the wretched blindnesse, and obstinate mallice of those men, which suffer themselues to be ruled by Satan, and followe the beast vnto all kinde of impietie. In whome the God of this worlde^d hath blinded the mindes of infidelles, that the lighte of thy glorious Gospell which is the image of GOD, shoulde not shine in them. But are helde captiue^c at the Diuelles pleasure, whose heartes he doth possesse, and is mighty in the children of darkenesse, so that subduing the naturall powers, he carrieth them into horrible wickednesse, which indeede, after such a beastlye rage, and so furiouslie would not rushe into al filthy and vile wretchednesse; wer they not driuen thervnto through the force of Sathan, whiche carryeth them hyther and thyther as hee list, like bondslaues, vntill at length they fall vnto blaspheming of thy moste holie

^c Reu. 13, 3
^d 2 Cor. 4.4

^e 2. Tim. 26,
Roma 1, 24

lie name : so that conuicted of theyr owne conscience, they impugne, and mortally pursue thy worde of purpose committing thereby the sinne against the holy ghost.

For then wittinglye and of purpose they denie the manifest and knowne trueth of God through obstinate malice and voluntarie stubbornesse, and persist impenitent, they become blasphemers of God. Because wittinglie and maliciouslie, euen againste theyr conscience, they call ^f good euill, and euill they affirme to be good, puttinge light for darkenes, and darkenesse for light.

There is none hope of the forgiveness of this sinne. Such blasphemie is not forgiuen ^g neyther in this worlde nor in the world to come. Because they conuert the onely remedie of saluation into deadlie poison, and with an affected ignorance they continue in manifest impiety against their conscience.

And therefore they cannot laie the fault of their wickednes vpon others: because not againste, but with theyr willes they prostitute themselues before the Diuell, and obeye the prince
of

^g Mat. 12, 31

Marke. 3, 29

of darkenesse with al readines of mind
and studie without repentaunce to
draw others vnto euerlasting perdition
by the example of their wycked
life,

O Christ, king of glorye, which art
stronger ^b then the Diuell, and haste ^b Luk. 11, 22
spoiled him of all his armour wherein
he trusted. Thou hast bruised in peeces
that monstrous Leuiathan ⁱ of an huge
and wonderful bignesse; and brought ⁱ Job. 40, 10
vnder feete the mightie and strong
Golyah ^k whiche obrayded thine
hoast.

Wee beseech thee, shewe forth thy
power, and bring the diuell vnder our
feete ^l, destroy his kingdome that we ^l Ro. 16, 20
runne not into the sinne of blasphemy,
neither go about to' extinguisht in our
selues the light of the holy ghost, nor
kicke against the same.

O thou mightie Giaunt, whiche
hast cast headlong into hell the verie
Angels whiche sinned ^m, bound with ^m 1 Pet. 3, 4
the chaines of darkenesse, so to take
from them all power, that they rule
not ouer the faithfull, and holy ones;
take vs out of the floud of heresies,
and prophane opinions: & suffer vs not
to bee drowned in the lake ⁿ burning ⁿ Reue. 21, 8
with

with fire and brimstone.

O Christ the leader vnto life, which dying diddest destroy our deathe, and by rising againe repaire our life, take vs vnto thee, that being ingrafted and vnited to thy bodie, we bee neuer sepa-

[Ephes. 4, 15] rated from thee our hed °.

And quicken vs beeing once dead
[Ephes. 3, 12] p through sinne, wherein wee walked according to the custome of this world after him which is prince of the aire; and worketh in these daies within the children of vnbeleefe, among whome we our selues also walked sometime in the concupiscence of our flesh, dooing those things which delighted our senses and fantasies. For by nature wee were the sonnes of wrathe, euen as others.

But nowe thou, O God, whiche art
[Rom. 2, 4] riche in mererie °, for thy great kindness sake wherewith thou louest vs gouerne vs by thine holie spirite, that we neuer forsake the faith which thou hast giuen vs, but perseuering in the race beguane, may attaine thorough thy grace vnto the saluation of our soules.

Take awaie from vs that whiche is deformed by our corrupt Nature, and
continue

continue that which thy Grace hath wrought within vs, that sinne^r reigne Rom. 6, 12
not in our mortal bodies, neyther wee obey it in the vnlawfull lusts thereof.

Assist vs with thine aide, that being deliuered from sinne, we maie bee the seruantes of righteouinesse, and obeie that doctrine from the hart wherunto wee are brought, giuing our members, seruants of righteouinesse vnto sanctification: so shal we serue thee our true God, heere in the kingdome of grace heereafter in the kingdome of glorie which liuest with GOD the Father, and the Holie ghost for euermore, Amen.

8. Euening praier on *Tuesday.*



Blessed GOD, and father of our Lorde Iesu Christ, of thine abundant and great mercy haste thou preserved vs miserable men this date from the crueltie and ryanne of Satan, and from sundrie perils and calamities.

Thou

Thou hast shewed vs great troubles
 *Psal, 71, 20 ^a in our life: notwithstanding thou returnedst and didst reuiue vs, and tookedst vs out from the deapthe of the earth. Thou hast increased our honor and returning didst comfort vs.

Strangers rose vp against vs ^b and
 *Psal, 54, 3 ^b tyrants sought our soules, they put not thee before their eies; but thou, Lord, didst helpe vs; and thou art the vpholder of our soule. Thou wilt reward euil vnto our enemies, & in thy wrath wilt thou destroy them.

*Psal, 63, 9 ^c Therefore we wil remember thee on our beds, and thinke vpon thee in the night watches. At midnight we wil rise to giue thanks vnto thee ^d because of thy righteous iudgment; we will be companions of al them that feare thee and keepe thy preceptes, and meditate euermore of all thy maruellous workes.

We wil praise thee for thy faithfulness ^e, O God, they are confounded and putte vnto shame that seeke our
 *Psal, 71, 22 ^e
 *Psal, 130, 1 ^f hurt.

Out of the deepe places, ^f haue wee cried vnto thee, O Lorde, Lord heare our voice, let thine eares attende to the voice of our praiers, and forgiue
 all

all our sinnes which hitherto we haue committed.

We haue sinned : before thee, O g Baru. 2, 5
 Lorde, we haue not harkened vnto thy voice : wee shewed our selues rebels against thee in not beleeuing thee, and haue not obeyed thy words, wee haue not beleued thee our Lord God, and being scattered wee depart awaie, because wee would not heare thy voice. Therefore haste thou turned awaie thine eares from our praiers, and haste suffred vs to waxe faint in our wickednes.

But now, Lord, thou art our Father, but we are claie : thou art our maker and wee are all the workes of thyne hands.

Therefore be not angrie, O Lord, ouermuch, neither haue thou our wickednes in remembrance for euer, but listen vnto thine onely begotten sonn which maketh intercession for vs ; and is the propitiation for our sinnes, and not for ours onely ^h but also for the sinnes of the whole worlde. For h 1 Ioh, 1, 2
 his sake which is our welbeloued Advocate, heare vs, and haue mercie on vs.

Wee acknowledge our sinnes vnto
 H.I. thee

[Psal. 32, 3] theeⁱ, and wil not hide our iniquities. We thought, wee will confesse against our selues our vnrighteousnesse, and thou forgauest the punishment of our sinne.

Incline thine care vnto vs, make hast to deliuer vs this night, that none euil happen vnto vs.

Admonish our soules of miseries to come. Euen as thou diddest arme the Patriarches and Prophets by dreames
 * Gen. 37, 5 and visions^k in the night, when sleepe
 Nomb. 12, 6 came vpon them from dangers nigh at hand through thine heauenly oracles: so gouerne and preserue vs in sleepe, that our soules come not into danger,
 [Ioh. 3, 6, 12] neyther^l fal vpon the sword and pit of perils.

Defend vs this night from vncleane
 [Wis. 17, 3] and troublesome spirits^m, let not their rushings, ragings, and misrule disquiet vs.

Keepe vs good God, from sightes of Satan, from snares and illusions of the
 [Genes. 1, 1] diuell.

O God maker of all things,ⁿ according to thy wonted goodnes, be thou
 [Psa. 127, 1] our watchman and keeper^o, so shall no vaine apparitions and dreames of the night trouble vs, nor the diuel disquiet

quiet vs.

For in the waie of thy iudgements we doo looke for thee, O Lord, the desire of our soule is to thy Name, and to the remembrance of thee.

With our soules haue we desired thee in the night, and with our spirits within will wee seeke thee in the Morning.

Our soules waite on the Lorde more than the morning watch watcheth for the morning.

Heare our crie, O God, giue care vnto our praier.

From the endes of the earth, we will crie vnto thee, when our hearts be oppressed, bring vs to the hie rock: for thou art our hope, a strong tower against the face of the enimie. We will dwel in thy tabernacle for euer, wee shall bee protected vnder the couering of thy winges.

Lighten our daies and yeares according to thy good pleasure: for thy mercy and truth shal keepe vs.

O Christ our defender, beholde; repress our enimies, gouerne thy seruantes which thou hast bought with thy pretious blood, bee mindfull of vs, O Lorde, in this heauy bodie;
h 2, thou

Esay. 16, 8

Psalm. 130, 6

Psalm. 6, 1

1 John 1, 7

Rom. 7, 29

on Wednesday.

I

thou which art the defender of the
soule be present with vs.

To God the Father, and to his
onely sonne, with the spi-
rit the comforter, be al
praise and glory
for euermore,
Amen



I. On Wednesdaie,
Morning praier.



^a Ex. 29, 38

Nom 28, 3

¹ Chr. 16, 37

² Chr. 13, 11

Almightie, and mer-
cifull God, which ga-
uest the people of Is-
raell in charge ^a eue-
rie daie both in the
morning and at night
to offer vnto thee a burnt offering for
a sweete sauour in thine eares, that
thereby they might glorifie thee, and
giue thee thanks for the benefite of
their protection both night and daie:
risinge this morning wee offer vnto
thee

I *Morning praier.*

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thee the sacrifice of thanksgiuing^b. ^b Psa. 50, 14

We glorifie thee, O eternal God, for breaking the chaines^c of the darkenes^c of this night. Wee wil offer vnto thee a sacrifice of praise, and call vpon thy Name. ^c Psa. 116, 16

We wil praise our GOD^d whiche^d brought vs out of darkenesse and the shadowe of death, and brake the bonds wherewith wee were tied in the night: he hath deliuered our soules from perils, by bringing vs safe and sounde to the morning light. ^d Pl. 107, 14

Wherefore we offer before thee the calues of our lips^e for a morning sacrifice, and with our tooques doo we praise thee, O Lord. ^e Hose. 14, 3

Our mouthes^f shall bee filled with thy praise, and with thy gorie euerie daie. ^f Psa. 71, 8

Our tooques shall talke of thy righteousness^g and saluation euerie day. ^g Psa. 35, 28

Our lips shall speake of thy praise^h, and our tooques shall intreate of thy word. ^h Psa. 119, 172

Our soules shall bee filled as it were with fatnesⁱ, and with the lips of reioicing shal our mouths extol thee. ⁱ Psa. 36, 8

We wil praise thy name with songes^k and magnifie thee with thanksgiuing^k. ^k Psa. 69, 30
h. 3. uing,

Psal. 69, 31 uing: which please thee better then eyther ox or calfe that hath horns and hoofes.

Wherefore let the sacrifice of our
1 Psal. 119, 144 mouthes ¹ which wee offer vnto thee
nowe this morning, and the meditati-
ons of our heartes bee grateful in thy
sight.

^m Psal. 119, 108 O Lorde, wee beseech thee ^m accept
the free offering of our mouthes, and
teach vs thy iudgements, that we may
doo thy wil according to thy good plea-
sure.

Vnto thee, O Lord, we wil cry ⁿ and
* Psal. 88, 13 earlye shall our prayers come before
thee.

In this morning do we beseech thee
by the resurrection of our Lorde Iesu
Christ thy welbeloued sonne, that, as
hee was raised ^o from the dead by thy
glorie: so thou wilt raise and lift vs vp
this morning, ^y rising out of the filth
of sin, and leauing the beds of vnright-
eousnesse, wee may put on the newe
man which is renewed in knowledge
after the image of thee ^a whiche didst
create him, & giue not ouer our selues
to sleepe and snorting.

* Roma. 6, 4
* Col. 3, 10
* Gen. 1, 26

Awake nowe our soules ^r which
* Ephc. 5, 14 sleepe; rise from the dead, and Christ
will

I *Morning prayer.*
will lighten ye.

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For certes it is hie time that wee should arise from sleepe ¹ the houre of our watching being nighe, and our saluation neerer than when we beleueed. The night is passed, and the daie is at hand. 1 Ro. 13, 11

Grant therefore merciful God, that casting off the workes of darknes, and putting on the armour of light we may walke honestlie as in the daye, not in gluttonie, and dronkenness ², neyther in chambering and wantonnes ³, nor in strife and enuieng, ⁴ but may put on our Lorde Iesu Christe ⁵ by true faith, and good workes which may smell of him, that tasting of his sweetness, at no time wee may bee separated from him. ¹ Luk. 21, 34
² Gal. 5, 16
³ Ro. 13, 14

Wherefore we beseech thee, O Lord continue thy goodnes towarde vs, and grant that all our praier and workes may both beginne from thee, and ende through thee

Vouchsafe, O Lord, to keepe vs this day without sinne. Let thy mercie be vpon vs as we trust in thee.

O Lord, keepe our tonges from euil ¹, and our lips that they speake no guile. ¹ Psal. 33, 12
² Psal. 34, 13

h 4. Remoue

^a 1 Pet, 2, 1

Remoue from vs al filthie speeche^a,
vanitie of wordes, and all scurilitie,
that we blabbe out nothing rashlie, or
vndiscreetlie to the hurt of our neigh-
bour.

^b Sira, 22, 26

Whoe shall set a watche before our
mouthes^b, and a sure seale of wildome
before our lips; that we offend not in
our speech, that our tooings doo not de-
stroie vs.

^c Sira 28, 24

Omnipotent God, put thou a watch
vpon our mouthes^c, and a doore vpon
our lips; that our mouthes transgresse
not, neither our lippes bee opened to
speake that is vnleemelie: that our
mouths may meditate vpon the truth

^d Proue, 1, 6

and our lips abhor wickednes; that
al the wordes of our mouthes may bee
sincere, and no lewdnes or frowardnes
found in them.

^e Matth, 7, 1

Grant merciful God, that descen-
ding into our soules wee may repre-
hend and condemn the spots, and vices
within vs, and not forgetting our selues
iudge others^e, and thereby fall into
thy dreadful iudgements.

^f Psal, 120, 2

O Lorde, deliuer vs from lieng lips,
and from a deceitfull tooing, whose
mouthes^f is softer than butter, & their
words more gentle than oile, and yet

^g Psal, 55, 21

are

are moſte pearcing dartes. They haue
ſharpened their tooꝑs like ſerpents^h, ^b Pſa. 140, 3
the poiſon of aſpes is vnder their lips,
Keepe vs, O Lord, both now and euer-
more.

Send thy wordⁱ and heale vs Lorde, ⁱ Pſ. 107, 20
through our Sauour Chriſt thy belo-
ued ſonne, Amen.

2. A thankesgiuing for the *knowledge of God.*



W E giue thee thanks, O fa-
ther, Lord of heauen and
earth, ^a becauſe thou haſt
hid the myſterie of thy ^a Sirac. 10, 4
worde, which is the Goſ-
pell of our ſaluation by thy Sonne,
from the wiſe ^b, and menne of vnder- ^b Mat. 11, 25
ſtanding in this world, and haſt reuea-
led the ſame to babes of baſe degree:
certeinlie ſuche was thy good plea-
ſure.

Thou haſt giuen vs all things in thy
Sonne ^c, whome none knoweth but ^c Rom. 8, 38
thou Father, neyther dooth any know
thee except the Sonne, & he to whome
thy ſonne ſhall reueale thee^d. ^d Mat. 7, 37

We worſhip thee, we praiſe thee, we
glorifie thee, we giue thee thanks, for
h 3. the

1 Cor. 2, 7 the hid wisdom^e, which thou didest determine before the worlde, for our glorie, which was neuer knowne to the Princes of this worlde, nor at any time to the sonnes of men, as it is nowe reuealed by the spirit, to know the communion of the mysterie, which was hid from al ages, ^f but is nowe opened to thy saintes, to whome thou wouldest haue made knowne, what be the riches of this glorious mysterie.

It is thine owne working, and of thy free mercie ^g that we are made heires **3 Rom. 3, 24** ^h & partakers of the promise in Christ **h Rom. 4, 13** ⁱ Iesu through the Gospell, which bringeth vs tidings and assurance of the euerlasting riches of thine infinit goodnesse and mercie.

Blessed be God ⁱ euen the father of our Lorde Iesu Christ which hath blessed vs with al spiritual blessings in heauenlie things by Christ, and hath chosen vs in him before the foundations of the worlde, that we should be holie ^k and without blame before him by loue, whoe hath predestinated vs ^l to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will, whereby hee loueth vs in his beloued, thorough whome wee haue

3 Ephes. 1, 3

4

k 2 Tim. 1, 9

l Ephes. 1, 5

haue redemption by his blood, euen Ephes. 1, 9
the forgiveness of sinnes, according to
the riches of his grace, wherein hee
hath abounded toward vs in all wise-
dome and vnderstanding, and hath o-
pened vnto vs the myserie of his will
according to his good pleasure, which
he had purposed in himselfe, euen vn-
till the dispensation of the fulnesse of
time, that he might gather in one all
things, which both are in heauen and
which are in earth, euen in Christ: by
whome also wee are chosen when wee
were predestinated according to the
purpose of him which maketh all things
after the counsell of his owne will,
that wee might bee to the praise of his
glorie, whiche hoping haue beleueed
in Christ when we heard the worde of
trueth, euen the Gospell of saluati-
on.

And this grace thou diddest extend
toward vs, not by the workes of righ-
teousnesse ^m which we had doone, but ^m Titus. 3, 5
according to thy mercie thou saudest
vs. and diddest call vs with an holie
calling, not according to our workes
ⁿ but according to thine owne pur- ⁿ 1 Tim. 1, 9
pose and grace, which was giuen to vs
through Christ before all times, and is
now

now made manifest by the appearing of our sauiour Iesus Christ, which hath abolished death, and brought life and immortalitie vnto light thorough the Gospel.

• Ro. 16, 25 To thee therefore ° which art of power to establish our harts according to the reuelation of the mystery which was kept secret since the world began, (but now is opened, and published among all nations by the Scriptures of the Prophetes, at the commandement of the euerlasting God for the obedience of faith) to thee, we say God, one-lie wise, be praile through Iesus Christ for euer, Amen.

We beseech thee, that according to P Ephe. 1, 19 the operation P and working of thy Ephes. 3, 7 mightie power, we may continue constant in true faith and wholesome doctrine, and at no time forsaking the wisdom opened in the Gospell, maie followe the iudgement of worldly reason, and fleshlie vnderstanding ° which 9 Mat. 16, 17 thou hast besotted, and altogether confounded in searching thy hidden mysteries.

For that spirituall wisdom ° dooth farre exceede all wisdom and vnder 1 Colo. 1, 10 standing of the creatures, wherevnto flesh

flesh can not attaine, neyther can our
bloud reueale, nor yet the natural man
f, although hee be endued with great
sharpnes of wit, and worldly vnderstā-
ding, perceiue the same.

1 Cor. 2, 14

Grant we beseech thee, that we may
bee thy simple, and little ones ⁊ recei-
uing from thee the word of truth with
out contradiction and disputation, and
that in the articles of faith wee bring
not fleshlie wisdom, but being made
voyde of our proper vnderstandinge,
may bring our minds into a goodly cap-
tiuitie.

2 Cor. 10, 5

Let thy sonne, whiche descending
from aboue brought with him the eter-
nall wisdom of the Gospell from thy
bosome, and was made a sacrifice on
our behalfe, but nowe exalted to thy
right hand bestowerh his guiftes ⁊, let
him wee beseeche thee, shine in our
heartes.

Ephes. 4, 8

Ephes. 4, 11

1 Cor. 12, 2

Likewise, cause thine holy spirite to
instill into vs his diuine light, and
breath vpon vs the new flame of thine
heauenly knowledge, til departing in-
to eternall life wee may beholde thee
the onely and true GOD face to face
which liuest and raigest in perpetuall
glorie, Amen.

A

3. A praier for the attai- ning of christian charitie.



^a Ioh. 13, 34

^b I Ioh. 3, 17

^c I Ioh. 3, 16

Christ, Sonne of GOD,
whiche art the sincere
and perfect charitie^a lo-
uing vs euen to the ende,
and therby diddest suffer
a cruel death vppon the altar of the
Crosse, to deliuer vs from euerlasting
death and perpetual torments, and to
allure vs by that thine example vnto
amitie. That as thy will was to suffer
death on our behalfe: so we hauing the
riches of this worlde, shoulde bee so
farre from keeping backe our almes
and releeve from the poore^b, or shut-
ting vp our bowelles and compassion
from them, that in the case of necessity
we should giue our liues^c for our bre-
thren.

^d Ioh. 13, 35

For both our profession requireth
the same, and is the token wherby the
true Christians are knowne, according
to thy word^d. By this shal men know
that ye are my disciples, if ye loue one
another.

Which loue ought to bee the rule of
al our actions. For all thinges are to
be

bee examined by the rule of charitie,
which being banished^c all other giftes^e 1 cor. 13, 2
are corrupt and profit nothing. 3

Wee beseech thee by thine hot burning and abundant loue, inflame our cold harts with the affection of vnfayned good will, that we may loue thee with the Father, and the holy spirit in one eternal and inseparable essence, a boue al things with our whole heart^f, with all our soule, and with all our strength; and keepe that commaundement whiche againe and peculiarie thou didst commend vnto vs, sayeng: ^{f Deute. 6, 5}
A new commandement giue I to you, ^{g Ioh. 13, 34}
that ye loue one another as I haue loued you, that euen so you loue one another.

Thou likewise, O Sonne of GOD, when thy death was nigh, didst begge that the loue^h wherewith the eternall Father loueth thee, may bee in thy seruants. ^{h Ioh. 17, 26}

Expresse in vs the similitude of thy good will, and turne vs into suche a shape, that our soules, by the lightⁱ and motion of the holie Spirit maie bee coupled with thine Eternall Father; and that the image of like integrity^k, knowledge, righteousness, and ^{i 2 cor. 3, 18}
affections ^{k 2 Cor. 4, 6}

affections maie thine in vs, as doth in thee, which art the brightnes of the eternal Father in the most pleasant and perpetual harmonie.

1 Rom. 12, 4

Raise vp in vs a desire of brotherlie and entire good will, that euerie one maie haue a care to helpe his brother; euen as members of one bodie ¹ haue a mutual compassion eche of other, so wee may loue among our selues vnfaignedlie, and abound in mutual friendship one towards another; that our harts may be confirmed and vnblameable in holines before God.

2 Rom. 12, 9

Giue grace that our loue maie bee perfect, wanting no part due vnto the same, not fained, ^m false, or hypocritical, not waiward, tedious, disdainfull, not hunting after profit.

3 1 cor. 13, 4

Grant therefore that we may abhor that which is euil, and be affectioned to loue one another with brotherlie loue.

Make vs patient ⁿ, bountifull, not enuious, no boasters, not puffed vppe nor proude, no seekers of our owne, not easie to be moued vnto anger, no thinkers of euils, no reioycers in wickednesse, but reioycers in the truth, to suffer all thinges, belecue all thinges, hope

hope al things, and so to loue one another mutuallie ^o not in word and tong onelie, but in deede and truth ; not abusing Christian libertie ^p as an occasion vnto the flesh, but by loue to serue one another.

^o 1 Io. 3, 18

^p Gala. 5, 13

Inflame our breasts, that after thine example ^a wee may vnfeinedlie loue euen our very enemies ^r, & blesse them that curse vs, do good vnto the which hate and hurt vs, leauing reuengment ^s alwaies to thee.

^q 1 pet. 2, 22

^r Matt. 5, 44

^s Rom. 12, 19

O Lambe of God which takest away the sinnes of the world, take from vs al bitternes ^t and anger, and wrathe, and crieng, and euil speaking, with al maliciousnes. For hee which loueth not his brother ^u, knoweth not God, but abideth in death, and doth vainly boast against the truth.

^t Eph. 14, 31

^u 1 Io. 3, 14

Grant therefore to vs which are translated ^x from death to life, that retaining the studie of concord ^y we may loue one another, and put awaie bitter emulation, forgiuing al men euen from the heart, euen as thou hast forgiven vs.

^x 1 Io. 3, 14

^y Colof. 3, 8

Let not the sunne goe downe vppon our wrathe, ^z giuing place to the Diuell: but let vs be quiet, ^a puttinge on tender

^z Eph. 4, 26

^a Colo. 3, 12

b 1 Tim. 1, 5

c Ro. 13, 10

d Galat. 5, 6

e 1 Ioh. 4, 16

f Rem. 8, 38

tender mercy, kindnes, humblenes of
mind, meekenes, and aboue al charity,
which is the bond of perfection, the
ende of the commandement^b, and the
fulfilling of the lawe^c: so that by loue
our faith may bee fruitfull^d, and we at
no time seuered from thee.

For thou art loue^e, and hee that
dwelleth in loue, dwelleth in thee, and
thou in him: so that no creature^f can
separate such a man from the loue of
God which is in Christ Ieu, which ly-
uest and reignest with the Father and
the holic Spirite, a true and one God
in the loue of the perpetuall Vnitye
worlds without end, Amen.

4. A praier for the frute of the earth.

a Psal. 47, 2

7



Lorde, GOD Almightye
a Kinge of heauen, and
earth, which of thine a-
boundant goodnes doost
adorne, & replenish the
earth with all kind of fruite and grain,
whereby the life^b bothe of man and
beast is sustained.

b Psal. 36, 6

We beseech thee euen of thy free
mercies, that thou wouldest vouchsafe
to

4 *for the fruit of the earth.*

to blesse our fields and ground and to make them prosperously to yeeld their corne and encrease. For without thy blessing and fauour, neyther can the earth of it selfe bring foorth any whit, nor we by our paines make the same to prosper^c.

Wherefore grant to al things springing from the earth a meete temperature of aire, that luckily they may take and encrease,

Keepe our fruit vpon the face of the earth from all infection of the aire, from thunder, haile^d, from vntimelye showers, from too great drinesse, and ouermuch heat, from wormes hurtfull, and beastes deuouring it before theyr prime; and from al other corruption, that all our land in thine anger be not desolate, and denie vs fruit, ^eenjoying hir woful sabbaoth.

Shut not vp the heauens^f in thine indignation for our sinnes, that it bee not as yron^g, nor our earth as brasfe, whereby it cannot be tilled, ploughed, nor sowed, and so come to a verie plaine, and vtter wildernesse; but of thy goodnesse giue vs both the earely and latter raine^h that we may haue abundance of all fruite, and a ioyfull

haruest

^cPs. 145, 15
16Leuit. 26, 3
4Deute. 28, 4
5

11

^dPs. 105, 32^eLeu. 26, 34^f1 kin 8, 35^gLeu. 26, 19^hZach. 10, 1

haruest with a plentiful vintage.

O God send a gracious raine vppon
¹Psal.68, 9 thine inheritance ¹, and giue thy blessing that our grounde may bring forth
 hir fruit.

Cause thy raine to powre downe in
¹Psal.65, 9 due season ^k, that it may bee raine of
 blessing, whereby both trees may giue
 their fruit, and the ground yeeld forth
 hir graine.

Grant also that the aire be pure from
 infection, our bodies free from sick-
 nesse ¹, to our whole realme peace and
¹Leu.26, 16
^mDeu.28, 11 quietnes ^m: that safely without trouble
 we may inioy thy gifts.

Drive awaie and repel from vs ma-
ⁿMala.3, 11
^oDeu.28, 24 lediction and the destroyer ⁿ.

Giue vs not in steede of raine ^o, dust
 and ashes: but open thy good treasure;
 and visite the lande with thy blessing,
 make it drunken, and enrich it aboun-
 danlie.

Thy riuer, O Lord, is ful of water ^p
^pPsal.65, 9 prepare our corne, and dispose our
 earth to prosper: water abundantlie
 the furrowes of the same, and cause
 the raine to descend into the valleyes
 thereof, make the same softe with
 showers, and blesse our buds. Crowne
 the yeare with thy goodnesse, and let
 thy

thy clowdes drop fatnesse. Let them drop vpon the pastures of the wilderness, and make the little hils reioice on euerie side. Let the plaines be replenished with sheepe, and the valleies with corne, that the inhabiteurs of the earth may reioice and be merie.

Psal, 65, 12

O Lord, thou causest grasse to grow for cattell^a and hearbes for the vse of man, thou bringest forth bread out of the earthe, and wine to make glad the heart of man, oyle to make the countenance cheerefull, and breade for to strengthen the hart.

9 Ps, 104, 14

Haue therefore a care, O heauenlie Father, of the seede and other thinges springing from the earth: keepe them both in cold, raine, yce, and snow, from the beating of windes, and iniurie of weather. Preserue them in extreame heat, drinesse, moistnes, and such like that they perish not afore their time.

Roote out the destroier, that there be neither mildewe, nor grasshopper, neither caterpillar hurting the fruit of the earth.

1 Kin, 8, 37

Keepe vs, O Lorde, in the time of dearth^t that we perish not for hunger: nor bee confounded in the perillous time.

*9 Psal. 33, 15
Psal. 37, 29*

For

For thou art our God and creatour,
 [Psal. 107, 9] which satisfiest the thirstie soule^r, and
 fillest the hungrie with goodnes, which
 [Heb. 13, 9] hast said^a, I will not faile neither for-
 sake thee: whercby being faithfull wee
 [Psal. 118, 6] say^x; The Lord is with vs therefore we
 wil not feare what man can doo vnto
 vs.

Behold we miserable and great sin-
 ners doo confesse our wickednes with
 groninges and grieve of hearts, crieng
 [Math. 6, 9] vnto thee which art in heauen^y.

Heare our praiers in thy dwelling
 [1 Kin 8, 49] place^r and be mercifull to thy people
 which haue sinned against thee: and
 forgiue al our iniquitie, wherein wee
 haue transgressed against thee.

By our sinnes wee haue brought al
 these miseries^a, which hang ouer our
 [Dani. 5, 31] heades, but blot out all our offenses, O
 God, after thy manitolde mercies, and
 take awaie from vs the curse of our
 ground, that thy people may prayse
 thee^b, O God, yea, that all the people
 [Psal. 67, 13] may praise thee, and the earth bringe
 forth hir increase, through our Lord
 Iesu Christ, thine onely sonne, which
 liueth and raigneth with thee in the v-
 nitie of the holy spirite a God for euer
 more, Amen.

5. A praier for sinners.



O Eternal Father, maker & gouernour of al the world from the bottome of our heartes we thanke thee ^a ^{1 Eph, 5, 20} in the name of our Lorde Iesu Christ, for that thou hast not vterlie cast away mankind hauing fallen from the state of paradise by sinne, in- to euerlasting damnation, as thou diddest the diuels: but of thine vnspeakeable goodnes, through thy secret counsell wouldst needs that thy Son shuld take our flesh vpon him, be a mediator betweene thee and vs, and be sacrificed for our sinnes ^b.

^b 1 Tim, 2, 5

For thou wilt not the death of a sinner, neither art thou delighted ^c in the destruction of the wicked, but that hee repent and liue. ^c Eze, 18, 23

Againe, thy Sonne came not to call the righteous, but sinners to repentance ^d.

^d Matt, 9, 13

Wee beseech thee on the behaulfe of all sinners, for al in bondage to Satan, and for as manie as are ouerwhelmed in wickednes, graunt them grace, mercifull

¹ Tim, 1, 15

Ephes. 4. 18

mercifull God, that they may escape the Inares of the Diuell, and acknowledge their offenses, strike into them a feare of thine indignation, and pains of hel, that their mindes be not darkened^e and so they become straungers from the life of God, through the ignorance that is in them, bicause of the hardnes of their heart : and that they come not to that passe that they forsake all sorrowing, and so giue themselves to comit wantonnes even with greedines.

Roma. 2. 5

Roma. 1. 11

For they which breake thy precepts wilfullie, and haue no feare nor feeling of thy iudgements, but runne on securely, pleasing themselves, and taking pleasure in their impietie; whose consciences doe soundlie sleepe (the feare of thy iudgements being cleane extinguished in them) and prostitute themselves to all vncleanenesse, they heape vnto themselves the wrath of GOD^f according to their hardnesse, and harts which cannot repent, and giue themselves ouer to reprobate mindes^g to doo those things as bee vncomelie, beeine full of all vnrighteousnesse, fornication, wickednes, couetousnes, malice, full of enuie, of murder

murder, of debate, of deceit, corrupted in manners, whisperers, backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, breakers of promises, far from all charitable affection; yea they giue themselues whollic to the works of the flesh^a, that so forgoing all sense of godlines, they may obstinate-ly go forward in wickednes to their ^aGala. 5, 19 euerlasting perdition.

Bring them, mercifull GOD, to thy truth, and giue them grace vnfeinedlie to repente, and to escape the snares of Satanⁱ wherein they are intangled, & detained at his pleasure.

ⁱ 2 Tim. 2, 26

Take awaie stubbornnes, hardnesse of their mind, and this damnable securitie, that^k wickednesse doe not vtterlie blind them.

^k Wisd. 2, 21

Bestow vpon them a new hart, and put a new spirit within them^l, take away that stonie hart out of their flesh, and giue them a fleshie hart, and put thy spirit within their breasts.

^l Eze. 11, 19

Merciful God, guide vs, with thine holie spirit, that bewailing our sinnes from the bottome of our heartes, wee may flie to thine vspeakable mercie,

I.I.

which

which thou doost promise to as manie
as in faith turne vnto thee: and laieng
away (as concerning the conuerlation
in Eph, 4, 22 in times past) the old man, which is
corrupted through y^e deceiueable lusts
may be renewed in the sprite of our
minds, and put on the new man, which
after God is created in righteousnesse
and true holines.

Assist vs, O God, that putting awaie
lieng, wee may speake euerie one the
truth to his neighbour, because we are
the members one of another, and in
anger offend not.

Let him that stole, steale no more,
but rather let him labor, working with
his hands, the thing which is good, that
hee maie giue vnto him whiche needeth.

Come into our hearts through thy
word, and by thy spirit begin a new and
holie life, stir vp good motions agree-
able to thy will, and answering to the
rule of thy worde revealed in the con-
gregation.

Ro. 10, 12

For thou God art riche towardes
and ouer al that cal vppon thee, and
repent. Yea, it is not thy wil that anie
of the least should perishee, ° but that
al be saued P and come to the knowe-
ledge

Mat. 18, 14

P. Tim. 2, 4

1 Peter, 3, 9

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ledge of the truth.

And for this cause, no man be he neuer so wicked, ought to despaire. For it is a true saying ⁹, and by all meanes worthy to bee receiued, that Christe Iesus came into the worlde to saue sinners, and so verie manie, beeing sometime notable transgressors, haue attained mercie, for an example to such, as afterward shoulde belecue on him to their euerlasting happines.

91 Ti. 1, 15
16

Giue vs therefore, O most gentle god penitent hearts, that we may through lie examine our waies ^r, and trie them and turn to thee O Lord: lifting vp our harts with our hands, vnto thee which art in the heauens.

^r Lam. 3, 40
41
42

We which haue sinned and rebelled with greefe and sorrowe of heart acknowledge al our filthie faultes, and with a true faith approach to the throne of thy grace, trusting in the reconciliation made by thy sonne our Propitiator, and raised vp in his faithful and infallible promise we purpose thorough thine assistance to begin a new life, to the glory & praise of thy sacred Name, Amen.

6. A praier for the Sick.



23 cor. 12, 9

10 Psalm. 9, 9

9 Psa. 68, 20

Christ, which art the ver-
tue that is made perfect
in infirmity^a, the strength
of the weake, the saluati-
on of all beleeuers, and
ayder of the oppressed^b, a refuge in
the time of trouble^c, a Physician for
the sicke, yea, our life and safegarde in
the perill of death.

4 Heb. 4, 15

By al the paines and passion (which
thou didst suffer for vs, and whereby in
the flesh thou tookest vpon thee^d thou
feecest our infirmities) wee beseeche
thee, that pittieng our sicknes, and dis-
eases, thou wilt succor all that are sick,
and especially such, as in their agonies
doo encounter with manie and sundry
tentations.

10 Len. 26, 16

8 Mat. 10, 30

Giue them grace to knowe that all
sicknes and miseries of the body what-
soeuer, come not by chance, but to bee
sent of thee our God^e, without whose
wil and permissiō none aduersarie can
come vpon vs. For^f all the heares of
our heades be numbred.

Let them know that sicknes is sent
thorough thy good counsell, not for
our

our destruction, but for our amending, and either to keepe vs in our calling, or to driue vs from wickednesse, (whereunto by nature wee are inclyned &c.) For^h when we are iudged wee are chastened of the Lorde, that wee shoulde not bee condemned with the world. And iudgement commonly beginneth¹ at the house of God.

3 Gene 6, 5
b 1 cor 11, 32

Finally diseases bee certaine instrumentes whereby thou dost exercise vs to the mortification of our flesh.

1 1 Pet. 4, 17

O thou moste excellent curer both of soules and bodies diseased, which hast showne that sinne^k and miseries of the body, are the punishmentes of sinne^k and warnings of thy displeasure against our wickednes.

1 1 cor. 11, 30

Spare vs, O Lorde, spare thy people¹ and forgiue our sinnes, whereby we haue prouoked these manifold diseases and miseries.

1 Ioc. 3, 17

Speake vnto our troubled hearts in this conflict of the conscience, reuiue them with the sweete and liuely comfort of the free remission of our sinnes purchased by Christ^m, and take awaie the pricke of sinne, and stings of death, that we feele not the gnawing worme of a guilty conscience.

1 1 cor. 15, 3

Grant vs quiet minds through the consolation of the scriptures ⁿ, and working of the holy ghost, that wee may surely rest vpon thee and thy promyses, neuer doubting of thy fatherlye kindnes toward vs^o.

• Ps. 103, 13

Eia. 49, 15

Heate our cold hearts, and fainting members by thy spirite, that they may bee nimble to fulfill thy pleasure, and suffer afflictions laid vpon them, with a quiet minde: and neuer murmuring lie resist thy will, but alwaies thinke, that whom the Lord loueth ^p him he chasteneth: and scourgeth euerie sonne that hee receiueth. Therefore strengthen vs, that wee may suffer fatherlye correction with quiet mindes.

O Lorde^o, looke downe from Heauen, from thine holie Court, and behold the humilitie and affliction of all weake persons: take from them their extreame paine, or at the leaste mitigate their sorrowes whereby they may feelee some ease, and let thy yoke be vnto them easie^r, and thy burden light.

• Mat. 11, 30

Restore the weake to their wonted strength, and heale their griefs according to thy diuine pleasure to their welfare.

Wipe

6 *for the Sicke.*

151

Wipe away al teares ^f from theyr eies, and help them on the bed of their sorrowe ^t and make their beds in theyr weakenesse.

^f Reue. 21, 4

^t Psalm. 41, 3

Heale and bind vp their wounds, for great is thy power ^u and thine hande is not shortened ^x. For when al hope of worlalie helpe dooth faile, that can assist Thy mightie right hand ^y can alter euerie thing, yea ^z thou onely saie the worde ^z, the weak that bee healed and that without the meanes of anye natural thing.

^u Psal. 147, 5

^x Esay. 50, 2

^y Psal. 77, 10

^z Matth. 8, 8

Grant likewise that al which are recovered, maye well vse their healthe, (least otherwise they forgoe thorough sin that which they receiued by grace) be thankeful, and alwaies warie ^a least a worse thing happen vnto them.

^a Ioh. 5, 14

And concerning such as it pleaseth thee to take out of this myserable worlde, into thine euerlasting kingdome, confirme those with thine holie spirit, that at the houre of their departure they maye peaceablye reste ^b, vp-holden with a truste of free remission of their sinnes, and hope of a ioyefull resurrection of the dead, and life euerlasting.

^b Esai. 57, 2

Shorten the paines which they suffer

fer now in their mortal bodies, and
 turne their sorrowe into perfecte and
 eternal ioye^e; and make them willing
 to bee dissolued from their bodies^d,
 and to be with thee, and to withdrawe
 themselues from al such thinges as doe
 hinder the spiritual course, as are the
 loue of this present life^e the pleasures
 of the worlde, the desires of the flesh,
 earthlie cogitations, riches, and vaine
 glorie.

• Ioh. 16, 29

• Phil. 1, 23

• Iohn, 3, 15

• 1 co. 15, 55

• 1 Thes. 4,
verse 13

O Christ our eternal sauour, we be-
 seech thee, which hauing ouercome
 the sting of death^f, haste opened the
 kingdome of heauen to all beleeuers,
 and according to our faith, wilt come
 to be the iudge of the quick & dead^g,
 haue mercie on thy seruantes whome
 thou hast redeemed with thy precious
 bloud, Amen.

7 A praier against the tentation of Satan.



Moste heauenlye Father
 and Eternall God, vnto
 thee doe we crie protect
 and strengthen vs weake
 and feeble ones, against
 the tentation of Sathan, which is the
 sworne

sworne and extreame enimie to mans saluation^a, a slanderer, and our accu-^a Recu. 12, 3
ser, that great dragon, the old serpent, which is called the diuell, carrieng awaie the whole world, a cosener, and wicked spirite, a deceiuer which goeth about like a roring lion^b seeking whō he may deuoure. 10

And especially in this doting age of the worlde, as he knoweth his time of reigning is but short^c, and perceiueth^c Recu. 12, 12
the day of iudgement to be verie nigh at hand, wherein his filthinesse shal be made manifest to al creatures, to his euerlasting torments: so now hee rageth and raungeth in a deadly hatred against thy flock, and by al means seeketh the destruction of al mankind diuers waies, and by vnspeakable subtilty doth he lay snares to entrap our soules egerlie dooth he besette vs, and all his power and policie dooth he powre out against vs; he pryeth for any occasion, whereby he may allure vs to shameful offending, and so at length horribly to cast vs headlong into extreame desperation.

For as manie corporall affections as be in man, so manie occasions dooth he take to tempt vs, thereby to wound

vs or at least to hurt vs with one pricke or other.

Hee layeth snares to take vs in wealth, in pouertie, in pleasure, and in the intisements of the flesh, in anguish of mind, in ambition and desire of glorie, in the werisomnesse of our calling and inferior condition, in cares both for the backe and bellie; in couerousnes and loue of money, in luste of reuenge.

He tickles some with a desire of glorie and promotion ^d: hee imprinteth in others a veine of curiositie and pride ^e: in other, hee instileth suspitions and doubtings of thy diuine will and providence ^f, hee bloweth into others a perswasion of wisdome and knowledge ^g, some hee carrieth awaie in securitie ^h, night and daie, whether we sleepe or wake he is about vs ⁱ, and with foaming mouth, and open iawes, ^j seeketh to deuoure vs ^k, that our senses may bee corrupted from the simplicitie, which wee owe to Christ, euen as the serpent deceaued Eaue by his subtiltie.

O God, who is able to flie awaie, or to persist against so diuers stroaks and assaults of the Diuell?

Vnles

Vnles thou, O most mightie protector, defend vs, alas we perish.

For thou knowest we are too weak to resist, no strength is in vs, no ayde, prudence, or policie is in our nature against so strong and subtile an enemy.

Beholde, our nature is accursed and vncleane^l, our fleihe is weak^m, our life is transitorieⁿ, and we, alas therefore, be cowardes and without armor, giuen to sleepe and slothfulnesse^o, and endeouour not couragiously to withstand the frauds of the diuel.

Wherefore expel from vs this deep sluggishnes of ours, and open the eies of our minds, that we may behold how great the power, endeouours, strength, and malice of this aduersarie is, with whom we are to encounter.

For we wrestle not against flesh and bloud^p but against rulers, against powers, against gouernors, & rulers of the darkenesse of this worlde, against spirituall wickednesse in heauenlye places.

O thou sonne of God, whiche art that blessed seede^q broosing the head of the most subtile serpent, bring and broose their enemy Sathan vnder thy fecte^r.

Thou

^l Genes. 6, 5

^m Luk. 22, 55

ⁿ Iob. 14, 2

^o Mat. 26, 43

^p Ephe. 6, 12

^q Gene. 3, 15

^r Ro. 16, 20

1 Iohn, 3, 5 Thou which didst appeare ^t to destroy the workes of the Deuill, driue away from vs lying spirites, that they hurt vs not.

Thou our chiefe champion, which of thine owne accord enteredst into tentations ^t that so thou mightest, as it were, hand to hande wrestle with our enimie, and purchase a triumph for vs by thy victorie, holde him fast bounde
1 Rev. 10, 2 "that he exercise not his deuises vpon vs, as he desireth; make vs partakers of thy victorie, that euen as thou in thy bodie ouercamest the diuell ^x: so thou wilt vtterlie dispatch him in thy members.
1 Matt. 4, 10

And therefore giue vnto vs thine whole armor ^y, that like right soldiers we may resist in the euill day; and vanquish our enimie.
1 Ephe, 6, 13

Gird vs with the truth; put vpon vs the breastplate of righteousness, and let vs bee shod to the propagation of the Gospel of peace.

Above al thinges giue vs the shield of faith, which can extinguishe all the fierie dartes of wicked spirits. Bestowe vpon vs the helmet of saluation, and the sworde of the spirite, which is the worde of God, that through thee wee may

may encounter valiantly, and gloriou-
sly attaine the victorie.

And holy spirite, almightie GOD,
comfort thou vs, and strengthen our
minde against so diuers conflictes of
Satan, which besetteth vs by manye
snares, and especially then most of all
dooth he seeke our destruction, when
we seeke deliuerance by other meanes
than by thy worde reuealed. Graunt
therefore that, leauing thy word deli-
uered vnto vs, we looke not after newe
reuelations, or violent rauishings,
but may resist the diuel by thy
word, so will he fly from
vs, Amen.

8. Euening praier on *Wednesday.*



Lorde GOD, which
art our life ^a, and
the strength of our
daies, our vpholder,
protecting vs from
our youth: we thanke
thee this euening, and with our lippes
we extol thy wonderfull goodnes, be-
cause

^aDeut, 30,
30

cause thou hast defended vs this daie
against al aduersities both of body and
soule.

^b Psal. 141, 1 O Lord vnto thee doo we crie ^b,
heare vs, hearken vnto our voice when
wee crie vnto thee. Let our prayers be
directed in thy sight as the incense, and
let the lifting vp of our handes be an
euening sacrifice.

^c Psl. 50, 13 For thou delightest not in the offe-
ring of Bulls and Rams^c, but the sacri-
fice of thankesgiuing shall honor thee.

^d Sirac. 35, 1 Who so keepeth the law ^d bringeth
offerings enough: he that holdeth fast
the commandement, offereth an offer-
ring of saluation. He that is thankfull
to them which haue wel deserved, of-
fereth fine flower: and he that giueth
almes, sacrificeth praise.

Therefore in this Euening tide doo
we offer vnto thee the continual sacri-
^e Chr. 16, fice of thankesgiuing ^e, praising thy
verse 37 goodnes for thy mercifull protection
and defence.

we wil commend thee for thy truth:
and sing of thee. O thou most Hie: our
lips shal sing of thee, and our soules
which thou haste redeemed, yea and
our toooges shall daieleie speake of thy
righteousnesse.

We

We wil giue thanks vnto thee ^f, O ^f Psal. 138, 1
 Lorde, with our whole hearte, because
 thou hast heard all the wordes of our
 mouthes.

In the sight of the Gods wee will
 praise thee.

We wil worship toward thine holie
 Temple, and celebrate thy Name, be-
 cause of thy great mercie and truth.

For thou hast magnified thy Name,
 and thy word aboue al things. When-
 soeuer we called vpon thee thou didst
 heare vs, and enduest our soules with
 much strength.

And now we crie vnto thee O Lord
 with our voice, & yea in thy sighte doo
 we powre out our praiers, and in our ^g Psal. 143, 2
 trouble doo we vtter them before thee
 that thou mayst pardon all our offen-
 ses, & those especiallie which we haue
 committed this day.

Bring not into thy iudgement, O
 Lorde, al our idle and vaine wordes ^h, ^h Mat. 12, 36
 pardon our babling, and vaine speech,
 and impute not our foolishnes vnto vs.

Be merciful vnto vs, O Lord; for wee
 are greatlie penfue for our sinnes, our
 hearts bee troubled within vs, and the
 feare of death is fallen vpon vs.

Fearefulness & trembling are come
 vpon

1 Psal. 55, 4 vpon vsⁱ, and an horrible dread hath ouerwhelmed vs.

But, O Lord absolue vs from al our sinnes through thy word, bringing vnto vs the ioyful tidings of gracious deliuerance.

O comfort the heartes of thy Seruants **k**: for vnto thee, Lord, haue we **5** lifted vp our soules. For thou art mild, gentle, and of much mercie to as manie as cal vpon thee.

Blessed be the Lorde, whiche haste heard the voice of our humble petitions^l. **1** Psal. 138, 6

7 O God thou art our strengthe, and our shield, our harts trusted in thee & we are holpen, therefore our harts do daunse for ioye, and in our longes wee wil praise thee.

We cried vnto thee, O Lorde, and saide^m, Thou art our hope, & our portion in the land of the liuing. Consider our complaint, for we are brought verie low. O deliuer vs from our persecutors, for they are too strong for vs. Bring our soules out of prison, that we may giue thanks vnto thy Name. **2** Psal. 14, 25

O holie Trinitie, and perpetual vnitie, protect vs this night, that the diuel haue no power ouer vs.

O Father, gouerne vs by thy power;
O Sonne reuiue vs with thy wiledome;
and lighten vs, O holy Ghost, with thy
vertue.

O Creator be thou present with vs;
O redeemer aide vs, O our comforter
abide with vs.

The Lorde bleſſe vsⁿ and keepe vsⁿ ^{▪ Nu. 6, 24}
The Lord make his face to ſhine vpon
vs, and be merciful vnto vs; The Lorde
liſte vp his countenance vpon vs, and
giue vs peace. ²⁵

This bleſſing of God bee this night
and euermore a ſaferie and protection
againſte all enimies both viſible and
inuiſible, that they hurte vs not anye
way.

Euen as the pillar of cloude^o in ^{▪ Exo. 14, 19}
the deſerte ſtood betweene the tentes
of the Aegyptians, and the tents of the
children of Iſraell, that none hurte
might come to the people of Iſraell :
ſo be thou O Lorde the protector of
our ſoules, and liues; be thou, wee be-
ſeech thee, an yron pillar vnto vs^p, ^{▪ Iere. 1, 18}
that ſuch as are our enimies, preuaile
not againſt vs, and bee thou a brazen
wall⁹ betweene vs, and all our aduer-
ſaries, that they come not neere vs to ^{▪ Ier. 15, 20}
our hurt.

Gine

Giue vs this night a good sleep, that quietlie without cares and anguish of mind we may rest this night, let not trouble some dreames, and fantasies, in which is vanity, disquiet vs.

Let our sleepe be sweet and healthful to our bodies, that waking in the morning we may rise in good healthe, and delight in thee our God.

Grant also that both beeing in bed, asleepe, and awake wee may alwaies remember our death, which is a passage to an immortall life, & with-

†Sirac.7,36

all our ioyful resurrection
to euerlasting glorie, Amen.





* 1 Tim. 6, 16

b Rev. 23, 16

c Psal, 36, 3

Under the shadow of thy wings wee
rested quietlie. in thy lap we lay secure
and safe. We slept and tooke our reste,
and yet rose againe. For the Lord de-
fended vs. and was our aide.

^d Pfal, 46, 3

O thou onely begotten sonne of
God, which sittest at the right hande
of God, thine Almighty Father, wee
moste humbly beseeche thee by thy
glori.

glorious ascention into the heauens,
^e A&es. 1, 2, ^e whereby thou didst pearse the thicke
 cloudes, that thou mightest put awaie
^f Esai. 44, 22 our iniquities like a cloude^t and wipe
 awaie our sinnes, whereby thou, which
 art the sonne of righteousnesse, art hid
 den, that nether our soules can behold
 thee, neyther our praiers ascend vnto
 thee, like a mist.

Let thy light shine ouer vs this daie
 (like the cleere day starre pearling the
 thicke mistes) to the expelling of the
 darknes of our vnderstanding⁸.

For thou art ^h the true lighte lighte-
⁸ Esai. 55, 9 ning euery man that cometh into this
^h Iohn. 1, 9 world.

Clarifie our heartes, and drive away
 the darkenes of error and ignoraunce,
 that, as at the breaking of the daie,
 darkenes dooth vanish: so all the dark-
 nes of our mindes maie be remooued,
 that wee continue not in the dungeon
 and shadow of death, but may approach
 to thy wordeⁱ as to a candle shininge
 in a darke place, vntill the day dawne,
 and thou the daye Starre arise in our
 harts.

Let thy work appeare to thy seruants
^k Psal. 90, 16 k, and thy magnificence towards the
 sonnes of men.

The

The glorious Maiestie of the Lorde
be vpon vs, and prosper the workes of
our hand vpon vs, O prosper the works
of our hands.

Let vs not forgetting thy commaun-
dementes decline from them eyther ^{1 Deu. 28, 14}
to the right hande or to the left, but
make vs to meditate vpon them, rising
out of our beds, and binde them for a
signe vpon our handes ^m, and tie them
to our fingers, and write them on the
table of our heartes, that the memory
of them at noe time depart out of our
mindes. ^{m Deur. 6, 7}

O Lord, we haue called vppon thee
day by day ⁿ, wee haue stretched out
our hands vnto thee. ^{n Psal. 88, 9}

In our trouble doe wee lift vppe our
handes vnto thee, O Lorde, beseeching
thee most humbly to keepe vs this day
and al our life time from the place of
hel^e, and to deliuer vs from the claws
of the vngodly. ^{n Psal. 49, 13}

O Lorde, be merciful vnto vs, we
haue longed for thee, bee thou our
helpe and shielde ^p, and our saluacion ^{p Psal. 33, 2}
in the time of trouble. Send downe
thine hand from aboue ^q and deliuer ^{q Psal. 144, 7}
vs. Stretch forth thine arme with pow-
er, strengthen thine hande, and lifte
vp

vp thy right hand to saue vs.

*Psal, 13, 13 Arise now, O Lord^r, put forth thine hand, and forget not the poore. Breake thou the power of the vngodly & malicious, that we without fear of danger may confesse and praise thee.

Though we walke in the middes of trouble^r, yet wilt thou refresh vs, and against the furiouslynes of our enemies wilt thou stretch forth thine hand, and thy right hande shall saue vs, that all may know and vnderstand that this is thine hande, and that thou hast saued vs.

Therefore we will praise the Lorde which stood at the right hande of the poore^r to saue his soule from the persecutors.

O most mightie protector, keepe vs likewise from al bodily harme.

*Psal, 69, 2 Deliuier vs from the mireⁿ that wee perish not, deliuier vs from such as hate vs, and from the deepe waters, that the floods ouerwhelm vs not, neyther the deep swallow vs vppe: protect vs with thine hand that wee perish not by thy fierie darts.

Thou God rulest the vertues of the elements which thou hast created, and *Psal, 89, 9 guidest the raging of the sea^x.

For

For thou art the God y which framest the mountaines, and makest the winds, & declarest vnto man what his thought is, thou makest the morninge and darknes, and walkest vpon the hie places of the earth, the Lorde God of Hostes is thy name, worldes without end, Amen.

2. A thankesgiuing vnto

God for our food.



WE thank thee, king of glorie, Lorde of heauen and earthe, because thou hast from our youthe to this present houre maruelouslie nourished vs, giuing vs meat, drink, and clothing, with al other things perreyning to the sustentation of this our life.

Naked and bare came we out of our mothers wombe^a, wee broughte nothing in to the worlde^b, but whatsoeuer we haue, thou gauest the same^c: yea, it was afore wee were borne, and in our mothers wombe didest thou ordaine thinges necessarie for this life, and sufferest vs to enioy all thinges abundantlie.

Al-

^a Job, 1, 21

^b 1 Tim, 6, 7

^c 1 Cor. 4, 7

Alwaie thou haste a care of vs, as a
 ¶ Ps. 103, 13 Father hath of his children^d; neither
 art thou ignoraunt that wee stande in
 neede continuallie of thy blessings,
 and daieleie art destitute of new reliefe
 al which thou giuest after thy wonted
 and vnspeakable goodnes.

Wee acknowledge that whatsoeuer
 we haue or possesse, it is thy giste, and
 confesse thee to be the fountaine of al
 ¶ Iame. 1, 17 good thinges^e, and perceiue thy fa-
 therlie goodnes to be spread not onely
 ¶ Psal. 36, 6 ouer all mankinde, but also ouer the
 brute creatures^f. Thou giuest meate
 to all flicke, thou giuest fodder to the
 cattell, and feedest the yong rauens
 ¶ Psal. 147, 9 that cal vpon thee^g.

For corporal goods are not distribu-
 ted among men by chance, or without
 thy prouidence; neyther be they at-
 tained by the onelie industry & power
 of man^h.

¶ Deu. 28, 8 Thou giuestⁱ and we gather: thou
 ¶ Pl. 104, 28 openest thine hand, and al liuing cre-
 atures are filled with thy blessing. For
 without thee all our endeouors bee in
 vaine, & if thou blesse not our labours,
 we do but beate the wind, and receiue
 no profit.

Great is thy mercie, O Lorde,
 which

2 *for our food.*

which disdainest not to prouide for sinful flesh.

O Lord our God, great are thy wonderful workes^k which thou hast done for vs, the which we cannot so much as in thought comprehend, much lesse in words expresse. ^kPsal. 40, 5

When wee woulde report and vtter them, wee found them more than wee could recite.

But, notwithstanding thine infinite benefits cannot be comprehended of man: yet will wee not surcease to set forth thy praise, nor hide thy goodnes from the sonnes of men, but will declare it, and speake of thy truthe from one generation to another.

Blessed art thou, O our God, for euer and euer^l, al that is either aboue in the heauens, or in earth beneath, is thine. ^l1 Chro, 29, verse 10

Al things come from thee, and from thine handes wee receiue whatsoeuer we possesse. And al those things of thy meere mercie without our merites or worthines.

Therefore we wil magnifie the lord which dooth mightie thinges in all the corners of the earth, which dooth nourishe vs from our mothers wombes^m, ^mPsal, 71, 6

K i.

and

and giueth vs al good things.

Grant vs likewise quietnes of mind, and peace in our time, that thy grace may abound toward vs, continue, and defend vs while we liue.

☞ Acts, 17, 3 O almightie and merciful father, by thy breath we tooke lifeⁿ the which through thy blessing dooth abide in vs. In thee wee liue, mooue, and haue our being.

☞ Deut. 8, 3 For man liueth not by bread only^o or by his owne wisdom and forecast, neyther art thou bounde with a farall chaine of seconde causes, but by thy decree and will we inioye life, and all things created at thy becke do continue while thou thinkest good.

Giue vs not onelie store of al things to the necessitie of our life : but grant also to our meat and drink, vertue and power to relecue and strengthen our bodies. For thou alone vpholdest all things by thy word of power^p.

☞ Hebr, 1, 3 Vales thou daielie diddest feede vs with thy hidden grace, which thou doest inspire into the bread to feed vs, all the heaps of our yeerlie increase were to smal purpose.

For be it, that there be abundance of wheat, wine, and of al other things :
yet

yet vnlesse they be watered by thy blessing, quickly would al come to naught, and we should perish for lacke of food in all that abundance. For al the substance which wee possesse, what is it without thou prosper and fructifie the same with thy blessing:

And albeit we feede on breadⁿ, yet we ascrib not our life to the virtue of the bread: neyther is thy power tied to the bread: nor mans life included within the same, but altogether it dependeth vpon thy will and good pleasure. ¶ Math. 4, 4
Deuter. 8, 3

We beseech thee for thy most large and bountifull liberalitie, cast vs not off^r in the time of our olde age, and when our strength faileth vs, forsake vs not. ¶ Psal. 71, 9

Likewise confirme our faith that we distrust not thy promites, neither bee wee driuen from thee by any meanes, seeme they neuer so contrarie to natural causes.

But giue grace that wee may withdraw our eies from al worldlie consultations, and as touchinge our foode, and other necessities for this life, maie wholelie depend vpon thee, and at no time goe beyonde the limittes

k. 2.

which

which thou hast prescribed, thorough our Lorde Iesus Christe, which liueth and reigneth with thee for euermore, Amen.

3. A praier for vnitie in Religion.



Eternall God, which hast called vs to the vnitie of the true Catholicke faith, and gathered vs by thy worde into the

^a Ephc. 4, 4,

lappe of thy Christian congregation, that we may be ^aall of vs one bodyc ^a, and one spirite, euen as wee are called in one hope of our calling, one Lord, one faith, one baptisme, one God, and father of all, whiche is aboue all, and thorough all, and in vs all. For euen as thou Father art in thy sonne, and he in thee ^b; so should we also be one in thee our God.

^b Ioh. 17, 22

^c Psal. 86, 11

And therefore we crie vnto thee, O almightie Father, and eternall God, teach vs thy waies ^c that we may walke in thy trueth: O knit our heartes vnto thee that we may feare thy name.

Graunt that all thy faithful may be ^d like affected ^d, and of one minde, as thou

^d Philip. 2, 2

3. *for vnitie in Religion.*

thou art, thinking the same thing after the ensample of Christ our Sauour, and that as well in mindes ^e as with ^e Rom. 15, 6 mouthe wee may agree amongst our selues, both in true doctrine, and in outward behauior of conuersation. For the scope of the churches felicitie consisteth in the vnity of true faith and religion.

Keepe vs in the true vnderstanding, and right knowlege of thy sacred scriptures, that without strife and contention we may speake one thing ^f. ^f 1 Cor. 1, 10

Let there bee no dissentions nor schismes among vs, let nothinge bee doone thorough contention ^g, or of ^g Phil. 3, 3 vaine glorie, but let vs be one body, indued with one minde, and iudgemente, according to thy worde reuealed, vntill wee attaine ^h to the vnitie ^h Eph. 4, 13 of faith and knowledge of thy sonne in to a perfect man, according to the measure of the age of the fulnesse of Christ, which is the head, by whome the whole bodie beeing coupled and knitte together by euerie ioint for the furniture thereof (according to the effectuall power, which is in the measure of euery part) receiueth increase of the bodye, vnto the edifying of it
k 3. selfe

selfe in loue.

O most holie Father, keep vs by thy
 [Ioh. 17, 21] Name, that wee may bee one in thee¹,
 and that amongst vs whiche are bellee-
 uers, there may be one heart and one
 minde.

O Christ our onely sauour and me-
 diator, which before thy passion didst
 [Ioh. 17, 21] praie that we might bee one in thee¹
 euen as thou art in thy father; graunt
 that thy Church may bee at one con-
 corde, and agree in one true faith and
 confession.

Let there continue among vs a god-
 lie consent: let there be one agreement
 [1 Aco. 3, 42] in faith, one minde in praier¹, that we
 may growe vp in thee, and that all our
 hearts may be coupled together by the
 bond of the spirite, vsing thy giftes as
 they should be, to the aduancement of
 thy glorie, and to the common profite
 both of thy Church and Common-
 weale: and walking worth our calling
 [Eph. 4, 1] ⁱⁿ wherevnto we are called, with all hu-
 militie and gentlenesse, with all le-
 nitie, forbearing one another through
 charitie, beeing careful to keepe the
 vnitie of the spirite in the bonde of
 peace.

Represse the furiousnesse of Satan,
 which

which soweth dissention ^a among thy ^a Mat. 10, 35
 flocke to weaken our faith, and to hin-
 der our praiers, whereby thy glorie is
 defaced.

Grant therefore that we proue not
 desirous of vaine glorie ^o, prouoking ^o Gala. 5, 26
 one another, & enuieng one another,
 that we bite not one another to our de-
 struction. For of emulation springes
 contentions, which being once infla-
 med, boile out into mortall diuisions.
 And as many as maintain emulations,
 contentions, and factions, are carnal ^p 1 Cor. 3, 3
 and walke as men.

Wherefore take from vs the zeale
 of the flesh which is foolish, and let all
 enue ^q, wrath, pride and arrogancie be ^q Ephe. 4, 31
 far from vs.

Likewise let vs auoide ^r foolishhe and
 vnlearned questions, knowing that ^r 1 Tim. 1, 4
 they ingender strife and contention,
 and serue for nothinge but to the sub-
 uerting of the hearers, and ingraffing
 of errors.

Where a desire of strife is, there cer-
 tainelie God dwelleth not ^f: and they ^f 1 Ioh. 4, 10
 which raise tumultes of nothing, and
 disquiet thy flocke, those wilte thou
 O sonne of God destroy.

Come holie spirite, replenishe the
 k.4. harts

harts of the faithfull, and inflame in them the fire of thy loue, which once didst gather the nations into the vnitie of the faithe through the diuersitie of tongues^r.

^{Actes. 3, 4} Ioine our hearts together, that wee maie nourishe Christian concorde among vs, and that wee all glued, as it were together in louing heartes, maye bee of one minde in thee^r, so shall thy pure doctrine zealouslie bee maintained, and no false interpretation of the scripture obstinately defended.

Bring home to thy folde all suche as are turned from the vnitie of true religion, that there may be one pastor and
^{1 Ioh. 10, 19} one fold^r.

To such as are gone out from vs, grant constancie, that they maye continue with vs teaching the Gospell, to the saluation of the hearers.

And if it fortune that any, contrary to the doctrine which wee haue learned, raise dissention and offenses, grant that we may auoid them^r, least the hearts of the simple, through their sweet persuations and flatterie be de-
^{Ro. 16, 17} ceiued.

^{1 Co. 14, 33}

O GOD, autor of peace, and concorde, giue grace that euerie of vs
maie

may thinke the same thinge according
to our sauiour Christ, Amen.

4. A praier for peace.



Moste high God, and Holie
Father, which art not the
author of dissention, but of
peace^a, not of confusion,
nor of inordinate life, but the keeper of
discipline & quietnes, from thee come
holie cogitations, good counsels, and
righteous deeds.

^a 1 Cor, 14,
verse 33

Giue vnto vs thy seruants that peace
which the world cannot giue, that both
our harts and works maie bee applyed
to thy commandementes, and that our
daies, through thy protection, bee al-
waies quiet from trouble.

Gouerne thou the whole state both
of the Church and Common weale,
and rule our life, that in our daies iu-
stice may take place^b, and peace con-
tinue as long as the moone shall haue
hir course.

^b Psal. 73, 7

Speake thou peace vnto the comon
people^c, and to thy saints, and likewise^c Psal. 85, 8
to them which are conuerted, and tur-
ned to a better mind.

k.5.

Let

Psalm, 35, 9

Let thy saluation be nigh them that feare thee, that glorie may dwell within our land.

10 Let mercie and truth meet together yea, let iustice and peace embrace each other.

11 Let truth arise out of the earth, and righteousness look downe from heauen.

[4] Psalm, 12, 3

Let the mountaines^d and the hills bring peace to thy people by iustice.

Blesse Lorde all Countries, Citties, Townes, and places where thy worde dooth abide, and is purely preached.

Let them haue much peace that loue thy lawe and doctrine, & let them bee without stones to stumble at and offenses, let ther be peace within their walles^e, and prosperitie within their pallaces.

[6] Psalm, 122, 7

O Lord strengthen the locks of our portes, and blesse thy children within them, putte peace for our endes, and boundes, and fill vs with the fat of the corne, that thou king of glorie, and Lorde of hostes mayest enter by our gates^f, and thy pure worde abide not onelie in our wals, but also in our willes, to the glorie of thy Name, and comforte of our soules, and that honest

nest discipline together with integrity of vertue, maners, and humane literature may be maintained.

O eternal God, which hast called vs in peace ^g, graunt that with all men, as much as in vs lies ^h wee maye haue peace: and let vs account of holines ⁱ without which none shal see the Lord. Allwaie our hartts, that we may cleane forget al iniuries ^k, and forgiue ech other in many thinges, least by reuenging our selues wee take away the publicke tranquillity.

Represse the Deuill, the breaker of godlie concorde and Christian peace, which ranging throughout all regions ^l, soweth euery where the seed of strife and debate.

O God of peace which makest an end of warre ^m in all the worlde, and breakest the bowe, and knappett the speares asunder, and burnest the Chariots with fire: protect vs from warre and slaughter, scatter the nations ⁿ that delight in warre.

Breake thou and hinder al euil counsels, and the purpose of such as minde and thirste after nothing else but the shedding of innocent bloud.

Confound them in their imaginati-
ons

^g 1 Cor. 7, 15

^h Ro. 12, 18

ⁱ Heb. 12, 14

^k Mat. 5, 44

^l 1 Pete. 5, 8

^m Psa. 46, 9

ⁿ Psa. 68, 30

• **Plal. 6, 10** ons • that they take none effect, let them be turned back and put to shame.

Psal. 5, 10 Let them come to shame and perish thorough their owne imaginations^p, that churches and schooles wel ordayned be not ouerthrowne, nor idolatrie get the dominion ouer vs.

1 Ro. 12, 18 Ingrasse therefore into all men of what calling soeuer, a desire of peace; contented mindes in their vocations, and a carefulnes to aduance the welfare of that place where they doo abide: so shal they, neither through a desire of others wealth, nor by ambition or vaine glorie raise any tumults to our disquietnes.

And where strife, contention, and discord is among men, there doo thou, O most e mightie God, reconcile their heartes and mindes, that those flames and fires may speedilie be put out. For **John 5, 23** thou canst conclude a truce for vs with the stones of the ground; and compell the beasts of the feeld to seek those things as belong to our peace, & **Isaye, 11, 6** the Woolfe to dwell with the Lambe, and the leopard to lie downe with the Kid.

Therefore make our Tabernacles safe and quiet, that about them there may

may be a ritch tranquillity, which may
abound like a stream running ouer his
banke t, and our righteousness as the ^{Esai. 48, 18}
waues of the sea, which is neuer with-
out water.

In the Lord shal we have our wished
peace, and the worke of righteousness
shal be peace u, and hir fruit rest and
quietnesse for euer. And thy people ^{Esai. 32, 7}
shall dwell in the Innes of peace, and
in sure dwellings, in safe places of
comfort.

In ioy shal we go forth x and return ^{Esai. 55, 12}
in peace, the mountaines and hils shal
sing with vs for ioy, and all the trees of
the field shal clap their hands.

Heare vs, O Lorde of peace y, and ^{2 Th. 3, 16}
grant that thy peace z which passeth all ^{Philip. 4, 7}
vnderstanding, may keepe our heartes
and mindes in our Lorde Iesu Christe,
which liueth and raigneth with thee
in the vnitie of the holy spirite a God
now, and for euermore, Amen.

5. A praier for vnbeleeuers.



Vnto thee doo wee crie,
O Lorde, Father and
maker of all menne a, ^{Gene. 1, 26}
which art riche vnto all
that call vppon thee b, ^{Ro. 10, 12}
and

and which commaundest the light to
^e1 Tim. 2, 4 shine out of darkenesse: for thou wilt^e
 that al men should be saued, and come
 to the knowledge of the truth.

And therefore of thy great loue
 thou diddest call vs to the participati-
 on of the lotte of the saintes in light,
 whiche are by nature the children of
^dEph. 2, 12 wrath and of death; aliens^d and stran-
 gers from the testaments of promise,
 hauing none hope, and without God
 in the world: but nowe are fellow Ci-
 tizens with the saintes, and of the hou-
 sholde of God, builte vppon the foun-
 dation of the Apostles and prophets,
 Iesus Christe beeing the head corner
 stone, which sustaineth the whole buil-
 ding by his worde of power.

Heare vs thy seruantes making sup-
 plications for suche as yet haue not
 heard the sound of the Gospell^e, ney-
^eIoh. 16, 20 ther knowne thy name, but sitting in
 darkenesse^f and in the shaddowe of
^lLuk. 1, 7 9 death, haue their mindes darkened^g
 and are alienated from the gift of god
^gEph. 4, 18 by the ignoraunce that is in them, and
 carried awaie vnto dumbe idols^h, and
^h1 Cor. 12, 2 fayned Gods, euen as they are ledde,
 and runne to worship that which is no
 God.

Giue grace, that thy word may bee knowne among themⁱ, and preached in euerie lande, and the founde therof goe out into the endes of the worlde^k, that thou maiest bee founde of them which sought thee. not, and famous among such as neuer asked after thee.

ⁱ Esaie. 19, 23

^k Psal. 19, 4

Roma. 10, 18

20

Send forth thy word that they may be healed^l, and walke no more in the vanities of their mind.

ⁱ Ps. 107, 20

O GOD, Father of our Lorde Iesu Christe, kinge of glorie^m, giue them the spirite of wisdom and reuelation thorough the knowledge of thee, lighten their mindes that they maye knowe what the hope is whereto thou hast called vs: and howe pretious the glorie of thyne inheritaunce in the Saintes, and howe excellent the greatnesse of thy power towards vs, which beleue accordinge to the working of his mightie power, which thou hast wrought in him, when hee was raised by thee from the dead, and placed at thy righte hande in Heauenlye places aboue al principalities and powers.

^m Eph. 1, 17

Open the hearts of vnbeleeuers, that hearing thy worde they maie acknowledge thee the onely true God and

• Ioh. 7. 3 •, and Iesus Christe, whom thou hast sent, and may worshippe thee the Father in the Sonne, and the Sonne in thee the Father with the Holie ghost, euen as thou hast reuealed thy selfe.

Take the vail from the harts of the
 • 2 cor. 3. 13 Iewes °, leaste beeing blinded in the reading of the olde Testament; they
 • Rom. 9. 33 stumble at the stone & and rocke of offense by incredulitie, and hardnes of their heartes, that thy Sonne Christe crucified & and preached, bee not vnto them a stumblig blocke; and thy
 • 1 cor. 1. 23 Gospell the sauor of death vnto death
 • 1 cor. 2. 16; but that beeing conuerted by true faith to the knoweledge of thee the Father in the Sonne, their face being vncovered, they may behold thy glorie, knowing by the writings of the Prophetes, the Messias, whome thou hast appointed to bee the sauior of the world.

Likewise gather thou the Gentiles (to whom thy Gospel, the word of the crosse is meere foolishnesse) into thy
 • 1 Cor. 1. 23 Congregation, that they maye embrace thy mysterie, casting off al fleshlie wisdome, and lead al their cogitations captiue to the obedience of the Gospel.

More

Moreouer our praier and supplication is, not onely for those aboue mentioned, but also for such as, eyther (although they resist not thy truthe and pure religion openlie and obstinate-
lie) professe our religion, yet mingled with manie superstitions and abuses, worshipping and calling vpon Saintes departed out of this life; or be addicted to outward ceremonies^a and rudiments of this worlde, burdening their consciences with mans obseruations, and traditions of their Fathers^x, or trusting to their owne righteousnesse, or rather to the workes and deedes of the flesh, refuse and make litle account of the righteousness^y which is the true iustification, and go about to establishe their owne righteoutnesse. But Christ is the ende of the Lawe for righteousnesse to as manye as beleue. And,^z another foundation can no man laie, than that is laied in the Sonne the Messias, which is the waie^a, the truth, the life, and the end of the law^b.

For by his perfect obedience and fulfilling of the Lawe : by his innocent and bitter deathe, hee hath restored vnto vs true saluation, and perfect

^a Colos. 2, 8

^x Mat. 15, 2

^y Rom. 10, 3

^z 1 Cor. 3, 11

^a Iohn. 14, 6

^b Rom. 10, 2

^cIohn. 3, 15 feſt righteousneſſe, that euerie one ^e which beleeueth on him might not periſh, but haue euerlaſting life.

O God, the ſight of the blind, bring them home againe, which thorough ignorance either are intangled in doubtfull laborinthes, and groſſe errors, or countenance polluted religion, that lightened by thy ſpirite, they maie return into the right way ^d.

^dIoh. 6, 44 And ſuch as with impudent faces and ſtiſſe necks, doo obſtinatelie with an affected ignorance withſtand thine holie ſpirite, whoſe ſenſes the God of this worlde hath blinded ^e, that the light of thy glorious Goſpell ſhine not ouer them, reſpreſſe and bridle their malice, that by ſlaughters and perſecutions they neither trouble nor deſtroie thy Church, Amen.

^{ea} Cor. 4, 4

6. A praier for our benefactors.



Merciſull, faithfull, & louing God, rewarder of all good works ^a.

^aMat. 10, 42

For as muche as ingratitude is the moſte odious

odious and detestable vice of all, the which both thou doost abhorre, and no wise man can abide, as a thinge deserving infinite paines and rigorous punishment. For he whiche rendereth euil for good^b, euill shall not departe from his house. And the hope of the vnthankful shall melt awaie like the winter yce, and flow away as vnprofitable water. ^{b Pro. 17, 13} ^{c Wis. 16, 19}

Wee beseech thee giue vs gratefull mindes, alwaies remembring benefits receiued, least forgetting the merites exhibited vppon vs, we fal into the filthy and abhominable fault of ingratitude.

But gouerne vs with thine holy spirit, that we may alwaies giue thanks vnto thee O most bountifull God, for such benefites as thou hast bestowed, not vppon vs onely, but vpon all mankind^d.

^{d Ps. 116, 12}

For creating vs after thine owne image^e: for redeeming vs beeing sinners forlorne, and condemned: for deliuering vs from sinne, deathe, and hell, by the moste holyc and pretious bloud of thy deare sonne^f: for bestowing thy righteousness, thyne holy spirit, and euerlasting life vppon vs;
for

^{e Gen. 1, 26}

^{f 1 Pet. 1, 19}

for conseruing our soules, and bodies safe and sound, finallie for giuing, and that abundantly, al such things as are necessarie for the sustentation of this life, and besides, for thy mercifull protection against al daungers: all which thou doost of thy meere mercy and fatherlie goodnesse without any merite or worthines of ours.

And therefore we wil extol thee, O God of our life, and yeelde thanks to thy name, O moste hie. For thou art
 ¶ Psal. 136, 1 gracious, and thy mercye endureth for euer.

We will giue thee thanks, O Lord,
 ¶ Psal. 57, 9 among the people^h; wee will sing to thee among the nations. For the greatness of thy mercie reacheth vnto the heauens.

So infinite and great are thy benefites conferred vpon vs, O Lorde, that we are vnable to conceiue them in our
 ¶ Psal. 40, 5 mindesⁱ.

Notwithstanding, our mouthes shall speake of thy righteousness, and
 ¶ Psal. 71, 13 saluation^k for we knowe no end thereof.

What recompence shall wee make to the Lord for al the benefits that he
 ¶ Psal. 116, 12 hath done to vs^l? Wee will take vpp
 the

the cup of saluation, and call vpon the Name of the Lorde. We will paie our vows vnto the Lorde in the presence of his people. Psal. 116, 13

Wee wil neuer forget thy benefites and wondrous works which thou hast done for vs. To thee O God the father, be thanks for al thinges ^m in the Name of our Lord Iesus Christ. ^m Eph. 5, 20

Sec^dndlie, we thinke it our bounden durie to praie for our benefactors that haue begot, brought vp, taughte, and promoted vs, that it would please thee to repair them, and al other for whom we are bound to praie, whose necessities are knowne to thee.

These we commend to thy mercy in our praiers, that thou maist blesse them both with temporall and euerlasting rewardes.

O celestiall God, and most excellent recompenser, thou hast power and mercie ⁿ to render vnto euerie one according to their works. Do wel, O Lord ⁿ vnto those that bee good and true of heart. ⁿ Psal. 62, 12
Matt 16, 27
ⁿ Psal. 135, 4

Vouchsafe to reward al our benefactors: let them receiue most plentifull benefits according to the multitude of thy mercies.

Shew

Shewe mercy vnto them, O Lorde,
that haue comforted vs : and so blesse
their families, that they may find mer-
cie with thy sonne our Lorde and Sa-
uour Christ at the daie ¶ when wee
shall all appeare before his tribunall
seate ¶ to giue an accompt of our
workes.

¶ 2 tim. 1. 18

¶ Ro. 14. 10

¶ 2 Cor. 5. 10

O Sonne of the liuing God, which
doest ascribe and impute the same to be
doone vnto thee ¶ which is extended
vnto any of thy seruantes : and doost
promise a most liberal reward euen for
a cup of colde water ¶, requite accor-
ding to thy wonted goodnesse, euerie
one which haue extended the workes
of mercie, and the duties of humanitie
vpon vs, that they may be blessed, and
enriched mightilie ¶ with the increase
of good things.

¶ Mat. 25. 40

¶ Mat. 10. 42

¶ 2 Cor. 9. 6

¶ Psal 41. 1

He which hath consideration of
the poore and needie ¶, lette him bee
deliuered, O Lorde, in the euill daie ;
Keepe him, giue him life, make hym
blessed in the lande, and giue him not
vppe to the will of his enemies : but
comfort him when he lieth sicke vpon
his bed, and in the daie of trouble hear
his praiers. Let his almes bee alwaie
in thy sight ¶, and be mindefull of him
for

¶ Eccl. 3. 15

6 *for our benefactors.*

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for euer, that when he falleth he maie
be vpholden.

Grant, O Lorde, that according to
our habilities we may recompence be-
nefits receiued, and shewe our selues
gratefull indeede, that our leaues wi-
ther not, neyther that we like wiche-
red trees y be cut downe.

^y Sirac. 6, 3

Be merciful vnto vs, O God, raise
vs vp againe^z, that wee may rewarde^z
them.

^z Psa. 41, 19

And if we haue not wherewithall
to requite their courtesies, ^a let them^a
be rewarded in the resurrection of the
iust; reward them, O God, on our be-
halfe, O Lorde thy mercie^b endureth^b
for euer.

^b Psa. 138, 8

O God the Holy ghost, take from vs
the desire of reuenge^c, least rendering^c
euil for euil to any man, wee purchase
the like punishment: but while tyme
serues^d, let vs doo good vnto all, espe-
cially vnto them which are of the hou-
shold offaith, according to the exam-
ple of our heauenlie Father^e,

^c Eccl. 18, 1

^d Gala. 6, 10

who is blessed for euer.

^e Mat. 5, 45

more, Amen.

▲

7. A praier against the offenses of the world.

^a Act. 16, 24



^b Ioh. 3, 16

Heauenlie Father, and
Eternal God, which hast
created the world^a, and
so diddest loue the same,
that thou gauest thine
only begotten son^b, that whosoever
belecueth on him shoulde not perishe
but haue life euerlasting.

^c 1 Ioh. 3, 19

^d 1 Ioh. 2, 16

The whole worlde lieng in wicked-
nes,^c dooth not confesse thy loue, it is
altogither giuen to pleasure^d, full of
carnal concupiscence, luste of the eies
and pride of life.

^e Iohn. 3, 19

It is the malignant Church which is
the sinke of sinne, and a confused heap
of wicked men, which loue darkenes^e
more than light.

^f Mat. 24, 38

Al things in this diseased world are
replenished with outragious wicked-
nes^f, and horrible offenses: especially
in this laste doting age, wherein mooste
greeuous and lamentable finnes doe
reigne, and al things leese continuallie
of their vertue.

For what dooth increase but the
contempt of God and his worde, vn-
grate-

gratefulnes, bellicheere, riotousnesse, vnlawfull pastimes, and a shamefull abuse of al good thinges? From whence doo insue mortal punishmentes, as are the wofull disorders in common weals and other horrible euent.

So that al things as it were ouerburdened and wearied, do grone and trauell in paine together with thine elect and desire a deliuerance & from such and so great euils, wherevnto they are subiect, and made to serue to vanitie at the lust of the wicked. 8 Rom. 8, 19

Vnto thee doo we cry from the bot-
tome of our heartes: Segregate vs, O
Lord, from the darkenes, deceipt, and
filthines of this worlde, and withdraw
vs from the desire of earthlie thinges,
that being incorporated into thy con-
gregation, where thy Diuinitie dooth
abide, wee may seeke after heauenlie
thinges^h, and forsake earthlie whiche
are fraile and transitorieⁱ. h Colof. 3, 2
i 1 cor. 7, 31
i Iohn. 2, 17

O righteous Father, the world doth
not knowe thee, but thy sonne dooeth
knowe thee^k; and they to whome thy
Sonne dooth reueale thee by thine ho-
ly spirit. k Mat. 11, 27

Giue vs the same thy spirit, that we
maie knowe what riches wee haue re-
ceiued

1 Cor. 2, 13

ceiued by Christe, and speake not the thinges which mans wisdom dooth teach¹, but with thy spirite shall teach comparing spirituall thinges with spirituall.

Colo. 3, 2

Keep vs in the confession of thy Name, that thou in vs maiest be glorified, and that we sauor not of terrene and worldlie thinges, but dwelling in mind in heauen may seek those thinges that are aboue^m and bee made partakers of thy diuine nature, and fly from the corruption, which is in the world: leaste in this miserable and droonken state thereof, we inwrap our selues in worldelie cares, which withdrawe our mindes from the exercise of godlines, and choake the good motions of the holie spirit.

1 Ioh. 3, 15

Grant therefore that wee loue neither the worldeⁿ, nor the thinges in the worlde: but vsing this worlde, wee maie bee as those which vse it not^o: For the forme of this world doth passe awaie.

1 cor. 7, 30

Rule thou our hearts, that we giue not our selues to the pleasures of this worlde; neither enter into the broad waie, and wide gate^p which bringeth to eterna destruction: but shunninge all

Mat. 7, 13

7 *against the offenses of this world.*

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al the inticementes of this world maye
goe in at the narrow gate to the king- *Math. 7, 14*
dome of heauen.

O Christ our redeemer which haste
chosen and seuered vs from this world
that, not imitating the same, we might
be saued: giue grace that al which haue
promised wholie to serue thee, whiche
doest ouerthrowe the prince of this
worlde ⁹, may bee safe from all the al- *9 Ephe. 1, 3*
faults of the subtile spirit.

For it were a shamefull and trayto-
rous deede to promise wholly to be thy
seruantes, and yet to fauour thy mor-
tal enimie, and to followe his workes.
But hee that warreth ¹ laboureth to *1 2 Tim. 2, 4*
please him whiche hath chosen him to
be a souldier.

Guide vs that we follow not the va-
ding glorie of this worlde, neither de-
light therein For he which wil fauour
the world is an enimie to God ¹ But *1 Joh. 2, 15*
let the world bee crucified to vs ¹ and *1 Gala. 6, 14*
wee to the world, through the deni-
all of our selues, and renouncing all the
enticementes of the same ¹¹. *11 Luk. 9, 23*
11 Ephe. 5, 15

Grant vs grace, that we may walke
wiselye ^x and circumspectlye in thys
present worlde, not as fooles and vn-
wise, but as wise: and shunn all occasi-
l. 2. ons

ons of falling, and redeeme the time
 y Eph. 5, 16 y because the daies are euill.

O God the Holie ghost, powre into
 vs thine heauenlie wisedome, which is
 Eccles. 1, 1 from aboue ^z, that in spirituall mat-
 ters we may cast off altogether the wis-
 dome of the world, which is foolishnes
 1 cor. 3, 19 with God ^a, and in the simplicitie of
 minde cleaue vnto thy word.

Instruct vs, that hauing renounced
 Titus, 2, 12 vngodlines ^b, we may walke vprightly
 and godlie in this worlde; looking for
 that blessed hope, and appearing of
 the glorie of the great GOD, and of
 our sauiour Iesus Christe, which gaue
 himselfe for vs to redeeme vs from all
 iniquitie, and to make vs a pure pecu-
 liar people vnto himselfe, zealous of
 Phil. 2, 15 good workes ^c.

Comfort our minds, that our hearts
 Iohn. 14, 1 be not troubled ^d when the world doth
 persecute vs. For wee are counted no
 better than the very excrements, and
 1 cor. 4, 13 offscouring of this worlde ^e. And ther-
 fore make vs patientlie to beare, not
 only euerie miserie incident to al men
 but also the peruerse and sinister iudge-
 ment of the world, the which also thou
 didst suffer for our sakes ^f.

1 Pet. 3, 23

Vphold vs in the midst of our af-
 flictions,

flitions, that both the world, and the prince thereof may well knowe, that thou hast a tender care ^s ouer thy poor ^s Iohn. 3. 15
flocke, and wilt protect and saue the same euerlastingly, Amen.

8. Euening praier on *Thursday.*



E thanke thee ^a, king of Heauen and earth, for protecting vs this daye by thy stronge hande, and stretched out arme from all perils. ^a Psal. 136. 2

The right hand of the Lorde ^b bringeth myghtie thinges to passe; the right hande of the Lorde hath exalted vs, the right hande of the Lorde dooth great thinges, it hath kept vs from all euill, the Lorde hath saued our soules. Therefore we will be mindeful of thee, O Lorde, vppon our beds, and waking will we meditate of thy goodnesse, because thou hast beene our helper ^c, vnder the shadow of thy winges wee will reioice. Our soules cleaue vnto thee, ^c Psal. 63. 7
l. 3. because

because thy right hand hath vpholden vs, and saued vs in our extremities.

We wil be mindfull of the time past wherein thou maruelouslie didst assist vs, and meditate of all thy deedes ^d, We wil discourse of the works of thine hands, and wil neuer forget thy mightinesse.

^d Psa. 143, 5

^e Esdra. 3, 11

For thy mercy endureth for euer ^e, and thou wilt not despise the workmanship of thine owne handes.

^f Psa. 134, 1

Now blesse the Lord all his seruants ^f which stand in the house of the Lord in the courts of the house of our God; in the night lift vp your handes to his sanctuarie, and blesse the Lorde. The Lorde, which made both heauen and earth blesse vs from aboue.

Vnto thee, O Lord, do we lift vp our handes, and beseech thee with al humblenesse of minde, pardon al our sinnes which this daye wee haue committed eyther against thee, or our neyghbours.

^g Esai. 59, 3

Our hands are defiled with bloud ^g, and our fingers with much iniquitie. Our transgressions are afore thee, and make answer against vs.

^h Esdras. 8

But doo not thou, Lorde, beholde the wickednesse of thy people ^h, but remem-

remember thy covenant whiche thou
 haste made with vs in the bloud of thy
 Sonne : neyther consider thou our : *Elsdr. 3, 17,*
 wicked enterprises, but haue in minde : *28, &c*
 that thy testimonies are pure amongst
 vs, and thy worde vndeiled. Thinke
 not vppon those that haue walked fay-
 nedlie before thee : but remember
 them which according to thy will doo
 feare thee. Neyther doo thou destroie
 them which haue liued beastlie : looke
 vpon them that not onely teache, but
 obserue thy commandementes. Take
 thou none indignation at them which
 are worse than beastes: but loue them
 alwaies that put their trust in thy righ-
 teousnes and glorie. For wee and our
 Fathers haue all the same sickenesse :
 but because of vs sinners, thou shalt be
 called mercifull. For if thou hast mer-
 cie on vs, thou shalt be called mercy-
 ful to vs, that haue no workes of righ-
 teousnesse.

And therefore be thou merciful vn-
 to vs, O Lorde, for thy Name sake, and
 pardon al our transgressions, where-
 by most infinitelic wee haue descrued
 thine euerlasting displeasure. Let
 thine hande be ready to saue vs, that
 wee may prefer thy commandements,

¹ Psa. 119, 14 aboute al thingsⁱ, and fulfill them with our fingers,

² Psa. 77, 2 O Lord^k in our trouble doo we seek thee, our handes in this night season are lifted vp to thee. Neither shal any thing be in cause, but that in this darke and dreadfull night, thou shalt lighten and illustrate euerie darke corner of our habitation, that our candle go not out by night.

¹ Mica. 7, 8 When we sit in darkenes^l bringe vs into the light, saue vs from vtter darke
^m Ma. 22, 13 nes^m, where is weeping and gnashing of teeth.

Thou art the God which giuest light to our candle, lighten therefore our darknesse, O our Godⁿ that we sleepe not in death. And protect vs by the shadow of thine hande, ° that none euill
² Psa. 13, 3
• Esai. 54, 16 stick to vs this night.

Deliuier vs from the snares of the
^p Psa. 91, 3 hunter^p, and from the noisome pestilence. Defende vs vnder thy winges, and vnder thy feathers wee shall bee safe. Let thy truth compasse vs like a shield, that we be not afraide for any terror by night, nor yet eyther for the pestilence that walketh in darknesse, or for the sicknesse that destroyeth at noone day. A thousand shal fal beside

vs, and ten thousand on our right hand
but it shal not come nigh vs.

O Lord deliuer vs out of the handes of our enimies^q, and saue vs from such as persecute our soules: they imagine wickednes in their chābers, they sleep not^r except they haue doon mischiete and sleepe is taken from them, til they haue doone harme;

^q Psal, 21, 8

^r Prou, 4, 16

O Lorde keepe vs, O Lord be thou our defense ouer our right hande, that the sunne partch vs not by daye^r, nor the moone by night.

^r Psal, 121, 6

^r Psal, 27, 1

The Lorde is our light^r, and our saluation, whom then should we feare? The Lord is the strength of our life, of whome then shoulde wee bee afraide? Though an hoast of men were laide against vs, yet shal not our hearts bee afraid: and though the wicked shoulde rise vppe againste vs to deuoure our flesh, yet it shal be our comfort alwaie; that thou wilt hide vs in thy Tabernacle in the euil daie, and defend vs,

in the secret place of thy dwelling through Christ our Lord, Amen.

l.s.

On



I. On Frydaie, *Morning praier.*



^aIob.38.12

Blessed is the Lorde
G O D of Sabbaoth,
which by his comma-
dement created the
morning, & assigned ^a
to the daie spring his
place, where arising euerie daie, it ap-
prehendeth the winges of the earthe,
and speedily runneth to the vttermost
parts of the world.

^bPla.77.13

Who is like our God, ^bwhich doeth
wonderous thinges both in heauen &
earth?

^cEsay.66.1

O Lord ^c, heauen is thy seat, and the
earth is thy footstool.

Vnto thee doe wee bend our selues,
yeelding most humble thanks, for that
it hath pleased thee of thy wonted
goodnesse to preserue vs this night vn-
der thy merciful protection.

Of

Of thy clemencie hast thou deliue-
red our soules out of trouble, with the
shield of saluatiō hast thou compassed
vs about, like as the shepheard^d wat- ^{d Esai. 40, 11}
cheth and looketh to his flock;

Wherefore wee wil sing of thy pow- ^{e Psal. 59, 16}
er^e, and praise thy mercie betimes in
the morning. For thou hast beene our
defence and refuge in the daye of our
trouble.

We beseech thee euen for the blou-
die sweate of thy son, our Lorde and Sa-
uiour Christ, that thou wouldest vouch
safe this morning to moisten and mol-
lifie our heartes, thorough the grace of
thy holy spirit.

As the morning dew^f spreading it ^{f Wis. 11, 19}
selfe earely before the day doth wet, &
fil the earth: and as the morning raine
by droppes dooth water drie places, ^{g 2 Sa. 23, 4}
whereby they doo fructifie and bringe
foorth hearbs and grasse: so extend thy
grace toward vs^h, and by thy heauen- ^{h Psal. 72, 6}
lie dew besprinkle our harde and drie
heartes, that wee may wholie delight
in the waies of thy righteousnes, and ^{i Ps. 119, 14}
walke in the pathes of thy commande-
mentes.

Let thy liuinge spirite^k guide vs ^{k Ps. 143, 16}
foorth into the lande of righteousnes,

O

O Lorde, for thy name sake quicken vs in thy righteoufnesse, that thy worde
 1P^L. 119, 105 may be¹ a lanterne vnto our feete, and
 a light vnto our steps.

•Psal. 25, 4 Shew vs thy waies^m, O Lorde, and
 teach vs thy paths.

•Psal. 119, 133 Order our steppes according to thy
 word, so shal no wickednesseⁿ haue do-
 minion ouer vs, neyther shal wee wan-
 der from the right way.

Take from vs the waie of lyeng, and
 grant vs graciously thy law.

•Psal. 1, 1 O would to God our waies were di-
 rected to the keeping of thy statutes,
 that we might not walke^o in the coun-
 sell of the wicked, nor stand in the way
 of sinners, nor sit in the seate of the
 scornful, but delight in the lawe of the
 Lorde, and exercise our selues therein
 day and night: then should we be as a
 tree planted by the riuers of waters
 that bringeth forth her fruite in due
 season.

O Lorde, in our troubles we will seek
 thee carelye in the morning, and re-
 turne vnto thee our GOD, which art
 readie at the springe of the daye, and
 1Hose. 6, 3 wilt come vnto vs as the fructifying
 raine^p, and as the timelye and lar-
 ter shower which dooeth good to the
 earth;

earth; be thou in like manner a refuge vnto the poore, and a timelie helper in our trouble.

We wil loue thee dearly^a, O Lorde our strength, thou art our rock and our defence, our sauour, our God, and our might in whome wee will truste; our buckler the horne of our saluation and our refuge. ^a Psal. 118, 1

Keepe vs Lorde, from the handes of the vngodly^r, preferue vs from wicked men, which are purposed to ouerthrow our goings. ^r Psal. 140, 4

The proud haue laide a snare for vs, and spread a net abroad with cordes, yea, and set traps in our waie. But deliuer thou our soules from deathe^r, and our feet from falling. ^r Psal. 56, 13

For thou art righteous, O Lorde, and dwellest in the midst of vs^r doing none iniquitie: but early, early euery morning bringest thou foorth thy iudgementes into lighte, and wilt not be drawne awaie from sauing vs, that wee bee not hurt of bloudy fellowes, of theeues and murderers, whose feete are swifte^u to shed blood. ^r Soph. 3, 5
^u Prou. 6, 18

In thy Name, O Christ, king of eternall glorie we will tread vppon the
serpents

³ Luk. 10, 19 Serpents and scorpions^x, and ouer the whole power of the enemy, and hee shal not hurt vs, for thy word shal saue vs, whiche rulest and liuest with the Father in the vnitie of the holy spirite, a God for euermore, Amen.

2. A thankesgiuing for the *passion of christ.*



² 1 pet. 3, 24 We thanke thee, O Lorde, Iesu Christ God and man for that of thine onely and free mercie without anie works or worthines at all of ours, thou hast redeemed vs^a miserable sinners, and damned menne through thy most innocent and holie passion.

O sweet Iesu, howe bitter and great were thy paines: how horrible & cruel thy punishment: howe greivous and lamentable thine affliction: how bloodie thy woundes: thy dolours how diuers: and thy death howe shamefull, which thou sufferedst for vs:

How inestimable was the loue, that moued thee to endure such and so great tormentes to reconcile vs to the Father^b

In

In the mount of Oliuet ^c, thorough ^{c Luk. 22, 39}
 our infinite sinnes lighting vpon thee
 and sense of the most heauy displeure
 of thy Father against our wickednesse,
 thou didst sweat, contrarie to our com
 mon nature, blood, that the drops ^d
 like blood trickled vpon the earth, and ^{d Lu. 22, 44}
 so after a maruellous manner, blood
 came out of thee, being expelled tho
 rough the resolution of the spirits, na
 ture being broken and languishing by
 reason of thine intollerable sorrowes
 and torments.

And therefore thy disciples beeing
 fled ^e, thou didst voluntarilie commyt ^{e Mat. 26, 56}
 thy selfe ^f into the handes of the cruell ^{f Mat. 26, 53}
 Jewes, which brought thee most rigo
 rouslie bound without compassion fro
 the presence of one corrupt iustice vn
 to another more cruell: where thou
 being falslie accused, wast vniustly con
 demned, contemptuouslie spitte vpon
 opprobriouslie obraided, and buffeted
 most iniuriouslie.

For our offenses thou wast wound
 ed ^g, and for our wickednes broozed, ^{g Esai. 53, 5}
 for the offences of thy people thou
 wast beaten, killed, and with sharpe
 thornes crowned, and contumeliously
 dealt withal.

For

for our sinnes thou wast cruelly handled, a worme^h, not a manne : a verie scorne of men, and the outcast of the people.

Thy look was odious and ill fauored, a man thou wast ful of sorrowesⁱ, without forme or beautie, so that they had no lust vnto thee.

Besides some couered thine eyes^k & laid vpon thy face with their fistes, exasperating thy tormentes with manie scoffes and mocks.

Thy blessed bodie was so mangled, and cut with stripes, that euen an Ethnike pittiang the same, vttered these words^l Behold the man.

Finallie, for our enormous offenses, thou wast hanged, like an accursed wretch^m betweene twoe theeues ?

afflicted with a moste odious kinde of deathⁿ ; pierced through the handes and the feete, whereby thou diddest encounter with moste extreame tormentes; which were so great, that for a space, thou wast after a sorte without

all manner comfort^o, and constrained thorough thy great sorrowe and grie-

uousnes of paine, to drinke Vineger^p, and so in the extremitie of paine thou didst giue vp thy ghoste, commending the

^h Psal. 22, 6

ⁱ Esay. 53, 3

^k Mar. 14, 65

^l Iohn. 9, 5

^m Ma. 27, 38

ⁿ Deu. 21, 23

^o Mar. 15, 34

^p Ma. 27, 48

2 *for the passion of Christ.*

the same vnto thy deere Father ⁹, in
wonderful patience, like a sheepe lead
to the slaughter ^r and as a lambe quiet
before the shearer, thou diddest not o-
pen thy mouth to raile ^f, yea, that was
so far from thee that thou praiedst for
thine enimies ^r: that so by thy tormēts
hauing quieted vs from al guilt, as well
of fault as of punishment, we might bee
healed.

For to this ende diddest thou beare
the burthen of our sinnes vppon the
wood of the Crosse ^u, that thou mightest
reouer the peace of soules for
suche as are healed by thy stripes, and
obtaine the true righteousnesse for as
manye as beleue on thee, that the
wrath of thine Eternal Father, whiche
is a consuming fire ^r, doo not deuoure
vs.

O Iesu Christe, sonne to the liuinge
God, for these torments, and all other
thy passions, we wil honour, praise, and
thanke thee for euermore, beseeching
thee most humblie, that thy passions
may worke and take effect in vs, and
bee a present and moste wholesome
medicine in all necessities: and that
alwaies beeing mindefull of the same,
wee may reioyce therein ^r;

make it a
comfort

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⁹ Lu. 23, 46

^r E. say. 53, 7

^f Acts, 8, 32

^r Luk. 23, 34

^u 1 Pet. 2, 23

^r Psalm. 3, 12

^r Gala. 6, 14

[³ 1 Pet. 3, 21[² Lu. 23, 34[^b Mar. 3, 44[^c 1 Pet. 3, 24[^d Philip. 3, 9

comfort for our selues againste all the
 tentation of satan, and the force of sin
 and the Lawe, that thy crosse may bee
 an example to vs², that walking in thy
 steps, we render not rebuke for rebuke
 but may imitate thy long suffering^a,
 and pray for such as curse vs^b: and fi-
 nallic may so think vpon, and celebrate
 the cause of thy death, that the consi-
 deration thereof may vtterly both ex-
 tinguish al the flames of vnlawful con-
 cupiscence, and bury the intisementes
 of the flesh, and also raise vp the seed of
 godlines, and nourish the loue of ver-
 tue within vs, that so being wholly dead
 vnto sinne, wee may liue vnto righte-
 ousnes, and serue thee which barest our
 sinnes in thy bodie^c vppon the Crosse,
 but liuest nowe^d and reigest with the
 Father in the vnitie of the holy spirite,
 a God for euer more, Amen.

3. A praiser for true

repentance.

[^a Psal. 103, 8

Lorde GOD, which art
 ful of compassion^a, and
 mercy, longe sufferinge,
 and of great goodnesse,
 thou continuest thy
 mercie

3 *for true repentance.*

mercic for thousandes^b, taking awaie iniquitie, sinnes, and offenses, thou callest vs after thy wonted mercie by thy word to repentance, and hartie conuersion. For vnto all, and euerie one is repentance and forgiuenes of sins preached^c in thy name.

Moreouer, wee knowe the riches of thy lenitie^d, patience, and long suffering in this, that thou doest not suddenly at vnwares take awaie sinners from the earth, neyther ouerwhelme them by and by, through thy iustice in their wicked deedes dooyng: but gyueste them a space to repent: which is a most notable argument, that thou wilt not the death of a sinner^e, but rather that hee be conuerted and liue.

For thou art mercifull ouer all, because thou canst all^f and dissemblest the sinnes of menne for their amendment.

Thou louest all thinges that are^g, and abhorest nothing which thou hast made, neither hast thou ordained anie thing which thou doest hate, but sparest al, because they are thine, O Lord, louer of our soules.

Therefore doo we certainly belecue that

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^b Exo. 20, 6

^c Luk. 4, 47

^d Rom. 2, 4

^e Eze. 33, 18

^f Wis. 11, 16

^g Wis. 12, 13

that the promise of free reconciliation is vniuersall, and belongeth to al converted.

O how good and pleasant is thy spirit, Lord, in al things, therefore doost thou many times punishe such as goe astray, that being warned of their faults they may depart from theyr wickednes^h, and beleue in thee.

^h Wis. 12, 20

Thou callest offenders into the waye by affliction, and by iudging doest thou by little and little giue place for amendementⁱ, knowing full wel what the generation and corruption of man is, and how it may bee reduced.

ⁱ Wis. 12, 10

O thou masterer of power, with great moderation doost thou iudge mankind and after this maner doost thou teach thy people, that they should be righteous, and haste made them children of a good hope^k.

^k Wis. 12, 19

Moreouer, for a caution, and instruction to vs thou doost many waies scourge our enemies, that thereby we may consider of thy goodnesse, and also being iudged may trust in thy mercie.

ⁱ Wis. 12, 21

Vnto thee most mercifull God, doe we crie, which knowest the hardenes of

of

3 *for true repentance.*

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of our heartes, and that through originall sinne our hearts being hardned^m, we haue no power of our selues to returne and rise vp.

^m Rom. 2, 5

Conuert vs O Lordⁿ: and wee shall be conuerted, bicause thou art our god and beeing conuerted wee wil doo penance.

ⁿ Iere. 31, 18

Shew vs our offences, that striking our thighes we may bee heartilie sorie for our sinnes committed.

Heale vs O Lord, & we shall be whole; saue vs and we shall be saued^o: for thou art our praise.

^o Ier. 17, 14

Behold, wee are as sheepe^p wandering, and ready to perish, seeke thy seruantes, O Lord, that we forget not thy commandements. Circumcise^a the foreskin of our vnderstanding, that our hearts be not hardened.

^p Psalm. 119
verse last.

^a Ierem. 4, 4

O Iesu Christ, looke vppon vs with thine eies of pittie: euen as thou lookedst backe vpon the sinful woman^r in the banket, which prostrating hir selfe at thy feete, bitterlie did bewaile hir wickednesse.

^r Luk. 7, 37

Likewise fauour vs as thou didst the Publican^s, standing a farre off in the Temple, without lifting vppe his eies vnto heauen for shame, but striking his

^s Luk. 18, 13

his brest onely saide, Lorde be merciful vnto me a sinner.

Grant, that among the feares & terrors of conscience we may take hold of thee by a liuely faith (which haste redeemed vs from the curse of the law^r, and art made for vs wisdom^e, and righteousness, and sanctification, and redemption) and neuer in the sight of conscience, yeeld our selues and despaire, but vpholden by the voice of the Gospell may flie vnto thee our mediator, and iustified by faith^r, haue peace with God.

Restore also in vs the lighte of thy lawe, so that from our heartes we maie obey thee our Redeemer, walking in newnes of life^r.

Thou which haste suffered for vs in the fleshe^r, giue vs grace that likewise in the same minde wee may bee armed for the mortification of the fleshe, that hencefoorth we liue, not after the lusts of men, but after the will of God. For it is sufficient for vs^a that wee haue spent the time that is paste of the life after the will of the Gentiles, walking in wantonnesse, in lustes, in excesse of wines, in excesse of eating, in excesse of drinking, and abhominable idolatry.

Mollifie

^r Gala. 3, 13

^r 1 Cor. 1, 30

^r Roma, 5, 1

^r Rom. 6, 4

^r 1 Pet. 4, 1

^r 1 Pet. 4, 3

4 *for christian patience.*

Mollifie our heartes^b that they may repent, and esteeme greatlie of the riches of thy goodnes.

^b Roma. 2, 5
4

Moreouer, repressse hypocrites, which flatter their affections and extenuate the inner euils sticking in our nature, and iudge falselic of thy lawe, not knowing that the lawe is spiritual^c accusing euen our inclination to be euill.

^c Rom. 7, 14

Keepe the Diuell vnder, that hee compel not the troubled consciences, of some to desperation, either by heaping, and reaping vp of their offenses, or extenuating thy mercie; but grant that all sinners maye come vnto thee by hearing thy worde to repentance^d, that the Aungels in heauen maie continuallie haue occasion to reioyce, Amen.

^d Luk. 15, 7
10

4. A praier for Christian patience.



Omnipotent and Eternal God, Father of our Lorde Iesu Christ, which art the comforte of the afflicted, the ioye of the troubled, of the forlorne the staie, and

and our refuge in the time of trouble,
 a Rom. 15, 3 the GOD of patience and² consolati-
 on:

Thou knowest the weakenes of our
 flesh, that wee are by nature fearefull,
 and of no courage, so that in crosses
 and calamities we are not able to stand
 of our owne strength.

Wherefore vntainedlie, and from
 the hearte we crie vnto thee: Keepe vs
 vnder myleries and crosses, in Faith
 sounde^b, stedfast in hope, and in pati-
 b Titus. 2, 2 ence constant, that with quiet mindes,
 and a valiant courage we may suffer all
 manner of iniuries and aduersitie; and
 neuer, beeing broken with sorrowe at-
 tempt that which is contrarie to thy
 commandements, but by acknowledg-
 ing thy will, beare all sortes of cala-
 mities with callinge for thine affi-
 c Psal. 50, 50 stance^c.

Powre into vs godlie cogitayons,
 that wee may neuer imagine the my-
 series and afflictions in this worlde, to
 light vpon vs by chance, and againste
 thy wil: but that the Church is gouer-
 ned by thy prouidence, and without
 thy permission that none euil^d (of pu-
 nishment) commeth, but thou sendest
 the same.

d Amos. 3, 6

Gouverne

Gouverne thou our mindes, that we may at no time imagine thee to be our enymie, when wee are pinched with aduersitie : but beleue that wee are chastened of thy good and Fatherlye purpose for the remnants of sinne abiding in this corrupted nature of ours, thereby to be stirred vp and confirmed in the exercises of contrition, saythe, confession, patience, and other like vertues.

Certes it is to bee accounted for an exceeding benefite, that thou sufferest not sinners to followe theyr owne mindes^e; but thou withdrawest them by punishmente from theyr impietie, least that liuinge after their owne mindes, and dooing all things as they liste, they perish in their wickednesse:

2 Mach. 6
verte 13

And therefore doest not thou winke alwaies at our sinnes, O God, as thou doost at the offenses of other nations; which thou sufferest to fill the measure of their iniquities, that so afterwarde at the ripenesse of their offenses thou mayest bee reuenged vpon them, and destroye them vtterlie in the daie of iudgement, and of reuengement:

But our iniquities thou doest visite

M. I.

by

by and by with the rod of correction, and our wickednesse with the whip of affliction.

Notwithstanding thou wilt not vterlie take awaye thy mercie from vs. Though thou punishest with aduersitie : yet doest thou not forsake thy people.

Furthermore it is expedient that our coltishē fleshe bee humbled and brought vnder, and kept in awe^f. For otherwise hauing the head, it will wax ouer lustie, and cast off the yoke of the Lord, beeing of it selfe flowe our lyfe
 ¶ *Ps*, 119, 67 brought vnder, and kept in awe^f. For
 otherwise hauing the head, it will wax
 ouer lustie, and cast off the yoke of the
 Lord, beeing of it selfe flowe our lyfe
 ¶ *Ps*, 144, 4 fraile^h, and prosperitie wearieng our
 ¶ *Ps*, 119, 67 mindes, and making euen the wisestⁱ,
 and most godlie manie times sluggish
 and heddie.

But the troubled soule is nighē vnto thee in the crosse; and praier is then more effectual, when it is exercised in affliction^k.

¶ *Ps*, 50, 15 For the mind vterlie destitute of
 al other helpe of second cause: where
 vnto it woulde easilie cleaue, then
 dooeth open it selfe before thee, and
 wholelie dependeth vppon thee, not
 trusting in it selfe, but altogether in
 thee, O God, whiche raisest the dead
 ¶ *1 Cor*, 1, 9^l to life; and so our Faithē is founde
 more

more pretious then any gold that perisheth ^m, to the praise and glory of thy name. ^m 1 Pet. 1, 17

Finallye, it behooueth vs at the length to be confirmed like the bodie of Christe in his passion, that suffering with him, wee may also raigne together with him ⁿ as his fellowe heires. ⁿ Rom. 8, 17

For vnlesse we be wearie of this life ^o we shall not easilie aspire to our celestiall countrie. For whiche cause it is thy will that by manie tribulations ^p we must enter into the kingdome of heauen. ^p Phil. 3, 23
^p Acts, 14, 22

Wherefore wee beseech thee giue vs godlie mindes, that we wonder not when we are tried by ^y fire, as thogh a strange thing did happen vnto vs, but rather let vs reioice, that we are partakers of the afflictions of Christ, that when his glorie appeareth wee may be merry and glad. ^q 1 Pet. 4, 14

Assist vs that through patience ^r wee may runne to the battell that is before vs, looking vnto Iesus the captain, and finisher of our faithe, who for the ioye that was set before him, endured the most shameful crosse. ^r Heb. 12, 1

Let vs beare in mind that he endured

[Colo. 1, 11]

[Heb. 10, 15]

[Heb. 3, 3]

[2 Cor. 1, 3]

dured such speaking against him of sinners, that we should not be wearied & faint in our mindes: but strengthened with all might & thorough thy glorious power vnto all patience and suffering, continue vnmoueable in al tentations, neuer casting awaie our confidence: whiche hath a great recompence appointed.

For wee haue neede of patience, that after wee haue doone the will of GOD, wee may receiue the promise. For yet a verie little while and hee that shall come, wil come, and wil not tarric.

O blessed God, and Father of our Lord Iesus Christ: whiche art the father of mercie, and God of all consolation, comfort vs in all our afflictions, that as the afflictions of Christ doo abound in vs, so with al by him our consolation may abound, A.
men.



5. A praier for women

with child, and in
childbed.



Most wise God^a, eternall ^a Psa 147, 5
Father of thy beloued
sonne our Lord and Sau-
our Christ, Creator^b, and ^b Psa 116, 5
keeper of all thy creatures
which thorough thine excellent wise-
dome and counsaile, hast enioyned to
womankind, that in paine and sorrow
they shoulde bring forth children^c,
whereby not onely this world is reple-^c Gen 3, 16
nished, but a Church, which dooth ce-
lebrate thy name for cuer, is gathered
vnto thee.

And forasmuch as the paine of wo-
men in trauel is most extreame, which ^d Ecl 13, 3
makes the prophets^d manie times to
repeate the same in exaggerating the
afflictions of punishment which the ho-
ly spirit dooth threaten vnto the im-
penitent :

We beseech thee in the Name of
Christ thy sonne, be mercifull vnto al
women either with childe, or in child-
bed : giue them grace to call into mind
the decree, and pleasure of thy hea-

m.3.

uenlie

uenly wil, let them neuer strue against thee through impatience, but in true faith and inuocation of thy name suffer thy crosse quietlie, knowing that by the seede of the woman, which hath broken the old serpens head^e they are reconciled vnto thee.

In this seede, which is Christ, the curse is cleane taken awaie^f, and blessing restored to vs, that we may receue the promise of the spirit, and the inheritance of eternal life.

O almightie God, conuert now the sorrowes of women in trauel into gladnes, that they may remember not their paines and mourning, for ioye that a man is borne into the world^g.

Comfort them in the midds of their anguish, and help a wel the mother as the babe, especially in the daunger of deliuerance^h.

If thou blessed God, be not present, they perish vndoubtedlie, al the world cannot helpe them in that extremitie.

O eternall God, which of the seede of manne framest the liuing infant in the mothers wombeⁱ: and nourishest the same congealed in bloud, that the flesh within the time of ten monethes may

5 *for women with child, &c.*

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maie take shape, drawing nourishment
from the mother, we are ^hal the worke
manship of thine hands.

^h Esdra. 8, 7

We giue thee thanks, I orde, for
fearefullie and wonderfullie are wee
made: maruellous are thy workes, and
that our soules know right wel.

¹ Ps. 139, 14

Our bones are not hid from thee,
though we were secretlie made, ney-
ther our substance in the inner partes
of our mothers wombe.

15

Thine eies did see our substance be-
ing without forme, and in thy Booke
were al our members written.

16

Thy handes haue made vs ^m, and
fashioned vs altogether rounde about:
with skin and flesh hast thou couered
vs, and ioyned vs together with bones
and sinewes: thou hast giuen vs life
and grace, and thy visitation hath pre-
served our spirits.

^m Iob. 10, 8

12

Grant, wee beseech thee, to all In-
fants yet vnborne, that knit togyther
with theyr due veines and members,
they maie come forth into this world
found and perfect without fault or de-
formitie.

Stae the furiousnesse of wicked spi-
rits, that they shew not their tyrannie
vpon yong infants.

m. 4.

Keep

Keepe al with child, that no way being terrified, or troubled extreame lie, they be vntimelie deliuered.

Giue grace also to the babes newlie borne, that together with theyr outward baptisme, they may bee receiued into the congregation of the faithfull, with wholesome water thorough the renewing and regeneration of the holie Spirit^e, which thou wilt plentiouslie powre vpon them, through Iesus christ our Sauour, that being iustified by his grace, they may be made heires according to the hope of eternall life, and and become newe Creatures through him.

Strengthen al women deliuered; that being restored to their wonted healtie, they may glorifie thee their helper in the time of need^e, and learn afterward to repose their whole confidence in thee, which art nigh vnto all that cal vpon thee^e, to al wee say, calling vpon thee in truth.

And if at any time thorough thine vnsearchable iudgemente, an vntimelie birth, or (if without offending thy godhead, we maie saie) vnluckie deliuerance happen: so comfort, O merciful God, them moorneful and sad parents,

rents that they faint not with sorrowe,
but beleue rather that the wofull
chance is a triall of their faith, ^a hope, ^a ⁹¹ ^{Pete. 1. 7}
and patience.

For thou art a merciful and gracious
God, forgiuing our sinnes. Though
thou art angrie with our wickednesse:
yet in thy displeasure thou rememberest
thy mercie, that the troubled maye
take comfort ^r and the afflicted finde
grace. ^r ^{Hab. 3. 16}

For thus doo all thy seruantes per-
swade themselues, that, if they be tri-
ed ^r, they shal be crowned; if they bee
troubled, they shall be deliuered; and
if they be chastised, they shal be saued. ^r ^{Tobi. 3. 21}

For thou hast no pleasure in our
damnation, which bringest faire wea-
ther after stormes, and gladnesse after
teares.

Thy name, O Lorde, be praised for
euer, Amen.

6. A praier for Captiues.



Lorde our Gouvernour,
thou haue prepared thy ^a ^{Ps. 103. 19}
seate in the Heauens ^a, ^b ^{Ps. 145. 13}
thy kingdome ^b is an
euerlasting kingdome,
m. 5. and

and thy dominion indureth throughout al ages. In thine hand is strength and authoritie : none can resiste thy power.

We beseech thee be mercifull vnto all in captiuitie, and oppressed with most greuous slauerie; especiallie vnto such as for the confession of thy gospel, doo suffer persecution, banishment imprisonment, perils of life, of good name, & of goods : comfort them with thy spirite, deliuer them from cruell bondes, by thy diuine power, and grants such laweful meanes according to thy wisdome^c, that thy faithfull may bee deliuered.

O Lord, bring home thy captiues [d]Esa, 11, 11 exiled for thy Name sake^d, that they may confesse thee and extol thy goodnesse.

O that God would heare the moorings of the impri.oned^e, and deliuer the children of death. [e]Psa, 102, 20

O that God would bring home the captiuitie of his people: then shoulde wee bee like suche as dreame^f, our mouthes should bee filled with laughter, and our too[n]ge with ioye. Then should they saie among the Gentiles, The Lorde hath doone great thinges for
for

for them: yea, the Lorde hath dealt
maruelously with vs, wee are made io-
cund.

Pfal. 126, 5

Turne againe our Captiuitie, O
Lorde, as the riuers in the South. For
thou alone art our assister of whome
commeth saluation ^s, thou deliuerest ^s *Psa. 68, 20*
such as are bounde by thy power, and
despiseſt not the gronings of the affli-
cted.

Praised be the Lorde, euen the God
of our saluation, whoe deliuereth vs,
and letteth loose his captiues, and that
without giftes or rewarde^h freeſie for ^h *Eſai. 45, 13*
his holy name ſake.

Therefore ſhal the people worship
thee, O Lord, and praie vnto thee: for
thou ſaiest vnto the bound, Come out,
and to thoſe that ſit in darkenes, come
to light.

O Lord, cal into minde thy mani-
folde merciesⁱ; deale with vs accord-
ing to thy wonted goodneſſe, & giue
not thine inheritance into the hands
of thine enimies, leaſt they make ſale
of vs, and ſpoile our land.

Dani. 9, 16

Forgiue our ſinnes, and transgreſ-
ſions; let not aliens haue dominion
ouer vs, ^h neither let our houſes paſſe ^h *Lam. 1, 5*
vnto ſtraungers; let vs not bee as
exiles,

exiles, and pupils without a Father; neither our mothers, as widowes without husbands let not our olde men be wanting in our ports, nor yet our countrey lament for the wast which the enimie would make.

Heale the sorrowes of the daughter of thy people, and bee mercitull to our sinnes, for the glory of thy Name sake.

Breake thou the chaines of the imprisoned, and deliuer such as are bound with manacles and fetters; cast off theyr yoke that they may praise thee for euer.

1Pſ. 107, 14 Bring them out of darkenesse ¹ and the shadow of death: Breake the gates of brasle, and smite the barres of yron in sunder, that they may knowe that thou art our Lorde, when thou haste broken the cordes of their yoke ^m, and **27** those that serued themselues of them.

2Ezec. 34, deliuered them out of the handes of

verse **27** those that serued themselues of them.
But if it be thy will for the triall of their faith and patience to detain som in exile and seruitude a longer time: then comfort such with thy spirite, and mittigate their paines, that they maye finde fauour in the sight of them whom **2** they are compelled to serue, and cast

2Barn. 1. 12

not

not them off for euer °.

• Psa. 44. 23

Above all, keepe them in the confession of a true faith, and christian religion, against al false worshippinges, that so they may comfort themselues with the gracious pardoning of theyr sinnes through Christ, and their harts may bee sealed with the earnest of the holy spirite ^p bearing witnesse to their spirites that they are deliuered from perpetuall Captiuitie and bondage of hel.

p Galat. 4. 5

O Christ our redeemer, deliuer our soule, from the chaines of darkenesse, and snares of deathe, which sufferedst thy selfe to be bound, that thou mightest vnloose the most hard bandes and knottes of our transgressions: and wast sent of thy eternall Father into this world to preach libertie vnto captiues ^q, and deliuerance to such as are shut vp.

q Esay. 6. 2

Grant, that beeing entangled with the cords of iniquitie, we giue not our members as weapons of vnrighteousnes vnto sinne^r. Breake in peeces the chaines of Satan, and turne vs into thy flocke, that none vnrighteousnes haue dominion ouer vs.

r Rom. 6. 13

Deliu

Deliver him that is in bondage vnto Satan, and bring forth the bound by the blood of the couenant out of the pit wherein is no water: that he spoyle and kil vs not.

Give grace also that beeing snarled with humaine traditions wee intrap not our consciences by false opinions: but may serue thee our true GOD in Christian libertie, and neuer abuse the same to the offence of anie.

Take vs miserable men out of the body of this death, which maketh vs captiues to the lawe of sin, which is in our members, that deliuered from sin and death wee may serue thee in true vprightnes and euerlasting life, which raignest for euer one God in the trinitie of persons, Amen.

7. A praier against the temptation of the flesh.

Mercifull God, wee miserable men acknowledge and confesse that in vs, that is in oure fleshe, there dwelleth no good thing.

But in fine wee are borne, and our

7 *against the tentations of the flesh.*

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our mother conceiued vs of corrupt seed.

For our nature is defiled, and prone vnto all wickednesse euen from our youth^e: so that by the strengthe of our proper reason wee cannot fauour those thinges whiche belong vnto the spirit^d. Gen. 8, 21

For the natural man^e speaketh and sauoreth of earthly thinges, and of him selfe is not meet so much as to thinke any thing that good is without the assistance of thy power^f. d Rom, 8, 5
e 1 cor, 2, 14

Vnto thee do we cry with our whole heartes, that it woulde please thee to open vnto vs by thy spirite the true knowledge of thine essence and will, as thou haste reuealed thy selfe in thy word, that we may not follow the sense of our fleshe, in iudging of spirituall thinges, neither by our blind bayardlie reason, measure thy heauenlie sayings. f Phil. 3, 13

For bloud and flesh perceiue not the things which belong to the spirite^g, & the fleshlie minde is enmitie againste God^h: for it is not obedient vnto the law of God, neither indeede can bee. And they which are in the fleshe, cannot please God. g Mat, 16, 17
h Rom, 8, 7

Seeing

Seeing therefore that in vs abideth the seed of sin which is concupiscence, and a pronellie vnto wickednesse is ingrafted into vs by nature, yea, and original sinne through our first parentes, doth oftentimes pricke vs vnto impietie. For enerie one is temptedⁱ when he is drawne awaie, and inticed with the baite of his owne concupiscence, then when lust hath conceived it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

ⁱ Iame. 1, 14

Giue vs grace that we folow not the concupiscence of our flesh, neither prouoke our senses by vnbrideled liberty, but stoutlie to resist them.

For vnles that wicked concupiscense be driuen from our minds, it wil neuer cease till it haue brought forth deadly sinne.

^k 1 cor. 9, 27

Wherefore assist vs that wee may tame these bodies of ours, and bringe them into subiection^k, least our flethe being ouerlustie doo offend, and ouerpasse the prescribed limits.

ⁱ Gal. 5, 24

Assist vs we beseech thee, to crucifie our fleshⁱ and al the affections and desires therof, for the better seruing thee and walking in the spirit.

^m Rom. 8, 12

For wee are debtors,^m not to the flesh,

7 *against the tentations of the flesh.*

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fleshe, to liue after the fleshe, but the
deedes of the flesh being mortified, to
liue renuedⁿ after the holie spirite, in ⁿ Eph. 4, 13
righteoulnes and true holines.

Sanctifie vs^o, holie Father, that we ^o Ioh. 17, 17
defile not our selues with carnall vices
with riotousnesse, bellicheare, nor by
vnlawfull pleasure, casting of thine ho-
ly spirite, that we make our bodies the
houses of filthy seends^p, which carrie
awaie & cast headlong al intemperate ^p Mat. 12, 43
and secure persons into euerlasting de-
struction.

Be it far from vs that wee make our ^q 1 cor. 6, 5
members the members of harlots^q,
whereby the holy spirite is banished,
and man becommeth a den of theeues
and a sinke of filthines.

Gouerne vs that we may shunne the
workes of the flesh^r, and be carefull to ^r Gala 5, 19
doe the workes of the Spirite^r, as thy ^r Galat. 5, 21
chosen seruants.

And for as much as the flesh lusteth
againste the Spirite^r, and the Spirite ^r Gala. 5, 17
contrarye to the fleshe (for they are
contrarie, and continuallie strue to-
gether) bee thou mercifull vnto vs, O
God, helpe vs with thy diuine power,
that the holie Spirit (which thou didst
powre into vs at our baptisme) maie
beare

Roma, 8, 9 beare the rule in our members^v, and
¹⁰ preuaile over the flesh, and all the af-
 fections of the same

Extinguish the flames of carnall de-
James, 4, 1 fires, and repress our raging lustes^x:
 so shall wee auoid enormous offenses,
 and shunne the wicked actions of our
 owne inuentions.

And if at any time, beeing subdued
 by flesh and bloud, wee shall wander
 from the path and direction of the spi-
 rite to something vnseemelie for our
Psal. 32, 2 calling, impute not^y, wee praise thee
 that fault vnto vs, but remember that
 we are flesh, and conuert vs by thy di-
 uine power.

And seeing that flesh of it selfe is
 vnbrideled, and wilde, not abidinge
 correction, but like a fatte and wan-
 ton calfe^z, which is not vsed to labour
Ier. 46, 31 put thy yoke vppon vs, and tame our
 flesh by thy spirit, that walking sober-
 lie and modestlie, wee may bridle the
 same, and humble it vnder thy com-
 mandements by wichdrawing of deli-
 tious fare. For with ouermuche fine
 fare our minds wax wanton and ouer-
 lustie¹.

Amos, 6, 4
⁵ Aide vs, that by temperance, mode-
⁶ ration, and abstinence from superflu-
 ous

ous meates and drinckes, we may bind
our flesh to the direction of the holy
spirite, and mortifie our bodies of this

death^b, that thou mayest liue in

^b Rom, 7, 4

vs, which art to be praised

for euer and euer,

Amen.

8 Euening praier on *Friedaie.*



W e will praise thee, O
Eternall God, Father
of our Lorde IESV
Christ, for marvellous
things hast thou doon
for vs: and thou hast
deliuered our soules from death, and
our feet from falling^a.

^a Psal, 56, 15

Blessed bee God, which hast heard
our prayers^b: and brought vs out of
the lake of myserie, out of the myre
and claie: which set our feet vpon the
rocke, and ordered our goings, which
hath saued vs this day from all perils,
and comforted our soules.

^b Psal, 43, 1

Wherefore we will extol thee, and
celebrate thy name euerie daie^c; and

^c Psal, 145, 2

at

at night will we talke of thy righteouſneſſe.

We wil magnifie the Lord our God, and bowe our ſelues at his footſtoole^d, for he is holie.

^d Pſal. 99, 5 We wil praiſe thee, O Lord, bicauſe thou haſt ſet vs vp^e, and haſt not made

^e Pſal. 130, 1 our foes to triumph ouer vs. Thou haſt brought our ſoules from the graue, and ſaued our liues from them that goe downe into the pit.

Wherefore we wil ſing praiſes vnto thee, and yeeld thee thanks for a remembrance of thy holineſſe.

O moſt louing Father, here proſtrating our ſelues before thy feete, we beſeeche thee in the name of thy ſonne, who ſuffered for vs a moſt cruell death
^f Gal. 3, 13 blot out al our tranſgreſſions, whereby we haue offended thy maieſtie, and eſpeciallie thoſe which this daie wee haue committed.

Be merciful vnto vs, O Lord, for thy names ſake. For greatlie haue wee ſinned^g, and our offences are moe than the ſand of the ſea. we haue prouoked thee vnto anger, and done euil in thy ſight. But now we bend the knees of our heart, requiring thy mercie.

O Lord, we haue ſinned, we acknowledge

^g A part of
y praiſer of
king Manaf
ſes placed
immediatly
after the ſe-
cond booke

ledge

ledge our sinnes with grief and sorrow.

Pardon, O pardon our sinnes, and destroy vs not together with our iniquities, neither reserue euil for vs for euer: but of thine infinite goodnesse saue vs miserable and most vnworthie men. For thou, O Lorde, according vnto thy wonted mercie hast promised forgiuenesse of sinnes to all repenters. Therefore we will praise thee continually al the daies of our life: al the host of heauen praise thee worlde without end.

of Chron.
according
to the Ge-
neua tran-
slation.

Who is such a GOD as thou^h, that pardonest wickednesse, and passest by the transgressions of the remnaunt of thine heritage? Thou keepest not thy wrathe for euer, for mercie please th thee. Thou wilt turne againe, and haue compassion vpon vs, thou wilt subdue our iniquities, and cast our sinnes into the bottome of the sea.

^hMich. 7, 18

In this euening now the sunne is gon, we pray thee, O God, depart not from vs, whiche art the sunne of righteousness, neither let thine aide be far fro vs, but abide with vs, O Lorde, for it draweth toward night, and the day is far spent.

^hLuk. 24, 29

Forlake vs not, O Lorde our God^k, neither

^kPsa 38, 21

neither depart from vs; for tribulation is at hande¹ and there is none to helpe.

[1] Psal. 12, 11

O God of our saluation, make hast to helpe vs, haue a regarde to our defence, and redeeme our soules in peace^m from those that warre against vs.

[2] Psal. 55, 18

Deliuier vs from suche as marke our goinges. Plucke our feete out of the snare, and lead vs in the paths of righteousnesse, that our feete slip not, and we take a fal.

[3] Prou. 6, 22

Guide vs by thy wisdom, that when we walke it may leade vs^o, when wee sleepe it may keepe our feet: and when we wake we may talke thereof.

And therefore sleeping we will not feare, but rest quietlie, and our sleepe shal bee sweete: wee will not quake at the sudden terror, neither at the raging of the vngodlie when it happeneth.

[4] Psal. 91, 7

The Lorde shall be on our side, and protect our feete that we be not taken, yea, the Lord shal be our light and saluation in darkenesse. He is our hope^o which hath appointed vs so high a refuge. Let none euil come vnto vs, neither suffer the whip to be nigh our tabernacle.

O Lord be thou our watchman and protector,

protector, that troubles and vaine cogitations do not inuade vs, and nether the feare of death ouerwhelm vs, nor the sleepe of night alrer our thoughts, and vnderstanding when wee shoulde take our rest and ease in our chambers: but graunt vs a good and quiet sleepe, and after the same to rise vppe in the morning, and to render due thanks and praise to thee our moste mercifull protector.

P Eccl, 4^o, 3

For our helpe is from the Lord, which hath made bothe Heauen and Earth. Hee will not suffer our feet to bee mooued: and hee that keepeth Israell will not sleepe. The Lord defend vs from all euil: the Lorde preserue our soules. The Lord blesse our comming in, and our going out, both nowe, and euermore, Amen.

9 Psal, 127, 2

3



I. Morning praier on *Saturdaie.*

^a Mach, 1,
verse 24



Lorde God^a, maker
of all thinges, which
art feareful & strong,
and righteons, and
merciful, which arte
only a gracious king,
onlie liberall, onelie
iust, almightie, and euerlasting, which
deliue^r est vs from al troubles both by
daie and night, which hast made vs thy
chosen through the bloud of thy sonn
our Lord and Sauour Christ^b, which
was shed for vs, and hast sanctified vs,
by thy spirite giuen into our heartes,
that wee should be a chosen generati-
on^c, a royall priesthoode, to offer ac-
ceptable sacrifices vnto thee: Receiue
nowe the sacrifice of praise from our
mouthes^d, for thy benefits conferred
vpon vs.

^b Ephe. 5, 2

^c 1 Pete. 2, 9

^d Mach, 1,
verse 26

We thanke thee, O Eternal GOD,
not onelie for keeping vs this night
passed, but also for defending vs this
whole weeke, yea, and al our life time
from the snares of wicked spirites, that
they could not circumuent, and ouer-
throw vs.

We

I *Morning prayer.*

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We will praise thee, O Lorde, with our whole hart ^c, wee wil speake of all thy maruellous works; we wil be glad and reioice in thee. ^{c Psalm. 9, 1}

Our songes will wee make of thy Name, O thou most hie, which exaltest vs from the gates of death, that wee maie declare al thy praise in the ports of thy Churches, we will exceedinglie reioice in thy saluation.

Blessed be the Lord God of Israel ^f, because he hath visited and redeemed his people; And hath raised vppe an horne of saluation vnto vs, and deliuered vs from our enemies, and from the hands of al that hate vs. He hath been mercifull vnto vs, in lightening those which sat in darkenes and in the shadow of death, to direct our feete into the waie of peace. ^{f Luke. 1, 68}

To thee doe we offer the sacrifice of praise ^s, that is the fruite of lips ^h, confessing thy Name. <sup>s Heb. 13, 15
h Hose. 14, 3</sup>

Our mouthes shall praise thee, O Lord and our tooings declare thy righteousness.

Lo, we wil not refraine our lippes, O Lord, and that thou knowest ⁱ, yea, we wil lift vp our hands vnto thy sanctuarie, and with our feete wil wee hasten ^{i Psalm. 40, 10}

N.I. towards

towards thine house, and in thy Congregation we wil praise thee.

¶ Psa. 145, 1 Wee will magnifie thee, O God our King^k, and will blesse thy Name for euer and euer.

3, 866. Euerie daie wil we giue thanks vnto thee, and praise thy Name for euer and euer.

For great art thou, O Lord, and most worthy to be praised, there is no ende of thy greatnes.

All generations shal extol thy works and speake of thy power : they shall talke of thy worship, glorie, praise, and wonderous workes, and we wil declare thy mightines,

The memoriall of thine aboundant kindnes shal be shewed, and men shall sing alowd of thy righteousness.

The Lord is gracious and mercifull slow to anger, and of great mercy.

The Lord is good vnto euerie man, and his mercies are ouer al his workes.

All thy works praise thee, O Lord, and thy saints giue thanks vnto thee from one generation to another.

O GOD, carelie now this morning doo wee call for thine vnspeakeable mercie, beseeching thee from the bottom of our heart, that this morning thou

thou wilt lighten our mindes, so that the shining and brightnes of thy knowledge may rise in vs, which are called out of darkenesse¹ into the maruelous light of thy glorie, that being awaked out of sleepe^m, we may giue our selues to the workes of light, and walke honestly, as in the day, not in ryoting and dronkenesse, neyther in chambering and wantonnesse, neither in strife, and enuying.

¹ 1 Pete. 2, 9

^m Ro. 13. 11

For wee beleeuers are the children of lightⁿ, and of the daie, not of night and of darkenesse. Therefore giue vs grace, that we sleepe not, as others do, but make vs to watche, and bee sober, putting on the brestplate of faith and charitie, and for an helmet to take the hope of saluation. For thou God hast not ordained vs to wrath, but to obtain saluation through our lord Iesus christ which died for vs.

ⁿ 1 The. 5, 5

Giue vs grace likewise, wee beseech thee, that we abuse not this daie and other thy creatures^o vnto vanitie, neither giue our members^p as instrumētts of vnrighteousnesse vnto sin, by dooing such deeds as fight against the soule^q, wound the conscience, and greeue the same.

^o Rom. 8, 10

^p Rom. 6, 13

^q 1 Pet. 1, 11

Succour vs gracious God, that painfully wee may shunne and auoide fixe things which thou doest hate^r, yea heauen which thy soule dooth abhorre, to wit, a proud looke, a lying tongue, handes that shed innocent blood, an heart that goeth about wicked imaginations, feet that bee swifte in running to mischief, a false witnesse whiche bringeth forth lies: and him that soweth discord among brethren.

O Lord, God of our saluation, into thine hands wil we deliuer our hearts, that early they may watch to thee our maker^r and in thy sight will we praise. **Ecc. 39, 5** that thou maiest protect vs in the daie of trouble.

In fixe calamities deliuer vs, O Lord, and in the seuenth let none euil come to vs: in famine saue vs from death: in battel from the power of the sword: hide vs from the scourge of the tongue; when destruction commeth let vs not feare: in dearth make vs merry: and let not the beastes of the earth appal our courage. Grant this, O Father, for thy deare sonne our sauour Christ sake, Amen.

2. A thankesgiuing to God *for his mercies.*



Most holy Trinity, which
art the true and Eternal
Vnitie, of equall glorie
and Maiestie, wee wor-
ship thee, we praise thee
wee thanke thee for all thy benefites,
as it is truelye meete, iuste, and good
for vs alwaies to giue thanks vnto
thee¹.

¹ Psa. 116, 13

O Lord most holy, eternal God, and
Almightie Father through Christ our
Lorde, by whome Angels praise thee,
kings adore thee, and powers do feare
thee: the heauens, and heauen of hea-
uens, yea the blessed Seraphins^b with
ioy together doo magnifie thee, saying
with humble confession, Holie, Holie,
Holie, Lord God of Sabaoth, the whol
world is ful of thy glorie.

^b Esay, 6. 3

Especially at this time, O Father
most hie, we thanke thee for thy mer-
cie abounding toward vs, which of thy
great loue^c wherewith thou louedst
vs, yea, when we were dead thorough
sinne, diddest quicken vs together with
Christ,

^c Ephes. 1, 6

Ephes. 2, 6

Christ, and being raised with him hast made vs to sit together in heauenlie thinges, thereby to shewe to all ages heereafter the exceeding riches of thy grace thorough thy kindnesse toward vs in Iesus Christ.

For by grace we are saued thorough faith, and that not of our selues, it is the gift of God, nor of works, least any man should boast. Besides, thou hast by thine holy spirite sealed and prepared vs vnto good works which thou didest before ordaine that we might walke in them, and please thee in newe obedience.

Esa. 63, 7

Wee will remember the mercies of the Lord^d, yea, and praise the Lorde for al that he hath giuen vs,

Great is thy mercie, O Lord, and thy goodnesse incomparable toward vs.

Ecc. 18, 3

Who shall bee able to expresse thy workes? or whoe can seeke out the grounde of thy noble Actes^e; Who shal declare the power of thy greatnes; or take vppon him to tell out thy mercy? which is such, and so infinite, that it can neither be augmented, nor diminished.

Psa. 103, 11

For^f looke howe hie the heauen is in comparison of the earth : so great
is

2 *for the mercies of God,*

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is thy mercy also towards them which feare thee. And as farre as the East is from the West : so farre hast thou set our sinnes from vs.

* For as a father pitieth his own children : euen so art thou mercifull to all which feare thee.

Yea, though a mother doo forget hir infant ^g, and take no pittie on the sonne of hir wombe, yet wilt not thou forget vs ; for wee are written vpon thine handes. ^{h Psal. 103, 17}

The mercie of the Lord is vnchangeable, infinite and neuer faileth ^b, but daily ariseth new and fresh vpon vs. ^{i Lam. 3, 22}

The merciful goodnes of the Lorde endureth for euer and euer ⁱ vpon them which feare him, and his righteousness vpon childers children, such as keepe his couenants, and thinke vpon his commandements to doo them. ^{i Psal. 103, 17}

Thy mercie is on such as feare thee ^k from generation to generation.

The mercie that a man hath ^l, reacheth vnto his neighbour ; but the mercie of the Lorde is vpon all flesh, chastening and teaching, and nurturing : yea euen as a shepheard turneth againe his flocke, so dooth he all them whiche receiue chastening, nurture, ^{k Luke. 1, 50}
^{i Eccl. 8, 12}

n. 4.

and

and doctrine.

Mercifull art thou vnto al them which receiue corection, and diligentlie seeke after thy iudgements.

And although for a while thou forsakeſt vs^m: yet after ward in muche fauour wilt thou gather vs together. In the time of thy wrath thou hidest thy face from vs for a moment, but for all y^y thy mercie toward vs is euerlaſting.

Blessed be thy Name, O God of our Fathers, which when thou art angryⁿ shewest mercie, and in the time of trouble forgiueſt the finnes of them which cal vpon thee.

This thy goodnesse and ouerabounding mercie, which hath bin from the beginning, and for euer shall continue ouer al which vnfaignedlie repent; neuer languishing or fayling but abiding perfect alwaies in the highest degree, we wil praise and confes from one generation to another.

For gracious and mercifull is the Lord, patient, and long suffering^o, bent to shew fauor, and maruelouſſie gentle towards al that cal vpon him.

Praise the Lorde all the heathen^p, and glorifie him all Nations. For his merciful kindnesse is euer more and more

4 *for an happy departure.*

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more toward vs.

We wil not keepe backe thy louing
mercie and truth from the great con-
gregation^a: withdrawe not thou thy
mercies from vs, O Lord, let thy kind-
nes and truth alway preferue vs.

^a Psa, 40, 10

O let thy merciful kindnes bee our
comfort^r according to thy worde vnto
thy seruants.

^r Ps, 119, 76

O deale with thy seruants acorping
to thy great mercie^f, and teach vs thy
statutes, that in like manner wee may
be merciful toward al men without re-
spect of persons or hope of gaine, wil-
linglie without morositie: that in thy
iudgement^r we may finde mercie tho-
row the passion and death of thy sonn
Iesus Christ, which liueth and raineth
with thee in the vnitie of the holie spi-
rit, a God world without end, Amen.

^f Psal. 119,
verie 124

^r Matth. 5, 7

4. A praier for an happy

*departure out of this
world.*



Most gracious God, thy
yeares endure through-
out al generations^a, and
thy daies are without
ende or beginning: but

^a Psa 102, 31

n. 5.

the

the daies of man surelie are determi-
 ned whiche hee cannot ouerpasse^b;
 and the number of his monethes are
 knowne to thee, thou hast appointed
 him his bounds whiche he cannot goe
 beyond.

Thou hast numbred our daies, which
 vade awaie suddenlie like the grasse^c.
 For we are soone dispatched, and easi-
 lie consume.

Our daies are like a shadowe^d, and
 wither away like grasse.

A man in this worlde is euen like a
 vapour that vanisheth awaie^e. For all
 flesh is grasse^f, and al the glorie there-
 of, as the flower of the field, which flo-
 risheth in the morning, and after warde
 withereth and vadeth.

Behold^g our daies are to be measur-
 ed, they are as it were a span-long, and
 our whole age is nothing in respect of
 thee. And verelie euerie man liuing is
 altogether vanitie^h.

Our age is folden together, and ta-
 ken awaie from vs like a shepheardes
 cottageⁱ: our life is cut off by our sins
 like the threed of the weauer, which is
 suddenlie broke off.

We are but strangers in this world^k
 and sojourners, as were al our fathers,

Our

3 *for an happy departure, &c.*

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Our life speedilie goeth awaie like the weauers shuttle, and it abydeth not.

Wherefore Lord, let vs know our end¹ and the number of our daies, that we may be certified how long wee haue to liue, and what is yet to come.

¹ Psal. 39, 4

Instruct vs O Lorde, that, being alwaies mindful of our mortalitie we neuer promise to our selues many yeares nor longe liues in this pilgrimage of ours, so shall wee not liue securely, deferring our conuersion to thee from day to daie^m, nor yet put confidence in this fraile and vncertaine life, as did that rich man, sayingⁿ, soule, thou hast much good laid vppe in store for many yeares, take thine ease, eate, drinke, and be merrie: whole soule notwithstanding was taken from him the same night.

^m Eccle. 12, 1

ⁿ Luk. 12, 19

But giue grace that in thy feare wee may daily prepare our selues to depart out of this prison. For nothing is more certaine than death^o though nothing more vncertaine than the houre thereof.

^o Eccle. 3, 2

Therefore let vs haue alwaies before our eies an image, and meditation of our departure^p, the better to knowe

^p Eccle. 8, 23

knowe the fleeting and vanitie of this
comberfome and vncerteine life, that
 4 Gal, 16, 14 we may liue to thee our God 4, being
 8 Titus, 2, 2 found in faither, and ftrong in hope,
 looking with cheerefulnes for the daie
 of our departure, and the ioyefull ap-
 pearing of thy sonne Iesus Christ our
 redeemer: and as long as wee abide in
 this tabernacle of our bodies with all
 8 Pet, 1, 25 studie ministring to our faith, vertue
 to vertue, knowledge to knowledge:
 temperance, to temperance, patience
 to patience, godlineffe: vntill this ta-
 8 Corib 5, 1 bernacle being laid awaie, wee shall
 paffe ouer to our dwelling place, not
 made with hands, but euerlasting in the
 heauens, where wee shal be cloathed
 with eternall glorie and immortalitie,
 when this earthly house is put off, and
 destroyed.

Graunt also that trusting firmly to
 thy promises, wee may bee readie and
 gladde to returne to our euerlastinge
 and celestial countrey: for while wee
 are in this body we wander from thee
 our God, for nowe wee walke in faith
 not in the inioyeng and possession of
 eternal goodes: wherefore, whether
 we be at home, or from home, lette vs
 endeavour our selues to bee acceptable
 in

3 *for an happy departure, &c.*
in thy sight.

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Make vs faithfull and wise seruantes
" alwaies looking for the comming of " Ma. 24, 43
our Lord (for we knowe not when hee
wil come^x, at euening or at midnight, ^x Mat. 13, 35
whether at the cock crowing, or in the
dawning) least by a sodaine houre of
deathe beeing ouertaken, as it were ^y Luk. 21, 35
caught in the fowlers trap^y we be found
vnreadie: but contrariwise by prudent
watching in true conuersion and re-
pentance may continually couet to be
dissolued^z and to bee with Christ our
redeemer. ^z Phil. 1, 23

Graunt also, that at the point of
death, hauing escaped al hardnes and
tentations, wee may triumph like con-
querors, and behold the presence and
power of thine holy spirit: and let our
last words be that, which thy sonn did
vttter vpon the altar of the crosse, say-
ing^a, Father into thine hands I com-
mend my Spirit: and when our speech ^a Luk. 23, 46
is taken from vs, heare, O GOD, the
gronings of our harts.

And the houre of death beeing
come, let thy seruantes^b depart in
peace, because our eies haue seene
thy saluation, which thou hast prepa- ^b Luke. 23, 29
red

red before the face of al people: a light
 Luke, 2, 32 to be reuealed vnto the Gentiles, and
 the glory of the people Israel, through
 our Lord Iesus Christ, Amen.

4. A praier for the nourish- *ment of this life.*



Omnipotent and eternall
 Father, which hast giuen
 to thy Church certain
 promises of corporal
 things: we thy children
 cry vnto thee for our dayly bread^b and
 els what pertaineth to the sustentati-
 on of our mortal bodies.

^a James. 1, 5

^b Matt. 6, 11

^c Psal. 65, 9

Make our fieldes fertileⁱ, that the
 seede sowne may come vppe: and our
 ground yeeld vs a ioyful haruest^c.

Prosper thou the labours of all arti-
 ficers, and let their dooings take good
 successe.

^d Deu. 28, 4

Blesse, Lord, the works of our hands,
 our heards of Cattell^d, and flockes of
 sheepe, that they may prosper, and in-
 crease, and we seele no barrenness, de-
 solation, nor decay.

^e Deut. 28, 8

^f Psal. 104, 22

Sende thy blessing into our barnes
 and storehouse^e. For^f it is the bles-
 sing of God that maketh riche, and
 causeth

4 *for nourishment.*
causeth plentie.

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Except the Lord build the house, ^{8 Psal. 127, 1}
their labour is but lost that build it. It
is but vaine for vs to rise carelie, and
late to take reste, eating the breade of
sorrowe. For thou Lorde giuest to thy
beloued, sleepe they, wake they, much
plentie and al kind of happines.

Make vs therefore, bountifull God,
to lose our nettes in thy Name ^h, and ^{h Luke. 5, 5}
to doo the workes of our calling ear-
nestlie with inuocation of thy diuine
assistance, that by thy blessing, we maie
haue good successe.

Protect all waiefaring men, and tra-
uellers, either sailing by seas to farre
countrie, or iornying by land for our
common welfare, that they may safely
returne home againe.

Take thou the defence of Mar-
chants with their goods and riches ^{1 Eze. 17, 27},
so shal they bee secure from all misfor-
tune. Dispose their mindes and wits,
that in their traffike they maie deale
without fraude, couen, and abuse of
thy Name, measuring all thinges ac-
cording to the rule of iustice, and ther
by reteine a good conscience ^k. Make ^{k Eccl. 13, 25}
them to loue vertue, to keepe promise,
to obserue couenants, that no man op-
presse

1¹ Thes. 4, 6 ⁴ presse or circumuent his brother ¹, for
God is the reuenger of al such.

² Lu, 14, 18 Grant also to all buiers of villages,
houses, land, yokes of Oxen, that ^m for
the loue and desire of earthlie riches,
and filthie lucre, they forget not the
kingdome of God, and so make excuse
that they cannot come to thy great
and heauenlie supper, wherevnto all
men are called by the Gospel.

² Psa, 62, 10 Let them not delight ⁿ in wrong
doeing and robberie. If riches increate
let not their heartes be set vpon them:
but afore al thinges prouide for them-
selues the treasure ^o hidde in the field,
^o Mat, 13, 44 and the pretious Iewell ^p of thy cele-
^p Ma, 13, 45 stial kingdome.

To al workmen and laborers, grant
that they be faithful in their busines:
make them also strong as wel in bodye
as in iudgement.

Giue vs good seruants, vpright go-
uernours, an happie state of Common-
weale, a wholesome temperature of
aire, health, peace, discipline, and such
like.

² Ti, 6, 10 Keepe our mindes from coueteous-
nesse, which ^q is the roote of all euill,
least beeing bewitched therewithall,
wee swerue from the faythe, and wrap
our

our selues in many sorrowes. But gouerne vs by thy spirite, that all our care may be cast vppon thee our Father, and we bee content with daelye bread. r Matt. 6, 34
Luke, 12, 33

Blesse vs moreouer that wee abuse not thy temporall benefites, neyther glut our selues with meat and drinke, to the ouercomining of our heartes by surfeting, and dronkenness but maye vse thy blessings moderatelie to our comfort. r Luk, 21, 34

Giue patience to the poore, that they neyther murmur against thy will, and their condition; neyther enuye theyr betters, and so offend thee, and breake thy commandements.

Let not rich men bee either high minded or confidente in vncertaine riches, but in thee the liuing GOD, (which giueste to vs abundantlie all thinges to enioy) that they doo good, and be rich in good workes, that they bee readie to giue, glad to distribute, and laieng vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life. r 1 Tim. 6, 17

Two thinges we doo require of thee our God, denie them not before wee die, r Prou. 30, 7

die. Remoue from vs vanitie and lies :
giue vs neither pouertie nor riches, on
lye grant vs thinges necessarie for this
life: least peraduenture beeing full,
wee should deny thee, and saie, Whoe
is GOD? or beeing oppressed with po-
uertie wee fal to stealing, and take the
Name of thee our God in vaine, Amen

5 A praier for the afflicted, *and such as suffer persecution.*



^a Luke 9, 23

Christ Eternall GOD,
which hast commanded
vs to denie our selues^a,
and daile to take vp our
crosse, and followe thee
our capitaine and maister in much pa-
tience,

For it cannot bee auoided, but that
all which desire to liue godlilie^b in
thee our Lorde, muste suffer persecu-
tion.

^b 3 Timo, 3
verse 12

And we cannot be thy seruants and
soldiers, vnles wee can abide the per-
secution of the greater parte of man-
kinde. For Satan the Prince of the
worlde^c, will neuer surcease from ar-
ming his villaines, with furiousnesse a-
gainst

^c Ioh. 14, 30

3 *for the afflicted*
gainst thy members^d.

And it falleth out commonly in this licentious wickednes of the world, that the godlie, euen thorough the zeale of righteousnesse doo purchase to themselves the hatred of the wicked,

Especially it is incident vnto christians to be abhorred of the maior part of mankinde^e. For flesh in no case can away with the preaching of the gospell, and none can wel suffer the reprehension of their vices.

Hence arise persecutions for the destruction of the godlie, whereby in no place they can bee safe and secure, but their endes are sought by all kindes of crueltie.

Wherefore we beseech thee, on the behalfe of al persecuted for righteousnesse sake^f, against whome despightful wordes are vsed, and lies inuented: and for as manye as for thy Name sake are detayned in prison, fettered, attainted before counsels^g; whipped brought before kinges and princes to be tormented with exquisite and diuers punishmentes for the confession of true religion: for suche as are exiled from their natiue soiles^h, bannished, spoiled of their goodes, abhorred of

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^d Ioh. 15, 20

^e Ioh. 15, 18

^f Matt. 5, 10

^g Mat. 10, 16

^h Heb. 11, 35

of the world, tried by tormentes, racked, hanged vpon forks, vpon wheels, killed by swordes, like sheepe for the slaughter murdered, and throwne out to bee deuoured of the rauennous and cruell beastes for thy Gospelles

ⁱ 1 Pet. 4, 14 sake¹.

All these assist, and lay to thine hand for our strengthening, that the glorie and spirite of God may rest vpon

^k 1 Pet. 4, 14 on vs^k, by whose consolation we maie suffer al troubles, and by an inuincible courage get the victorie in al these and neuer fal from the hope of our saluation.

Grant therefore that we may haue
² 2 Cor. 1, 12 the testimonie of a good conscience¹, knowing that wee are punished vnderuedlie, not as murtherers^m, or theeves, or euill doers, or busibodies in other mens matters And suffering as Christians let vs not bee ashamed, but glorifie God on their behalfe.

\ Giue vs grace to account it for exceeding ioyeⁿ, when wee fall into diuers tentations, and afflictions: and
ⁿ James, 1, 2 to glorifie therein^o. For affliction bringeth forth patience: patience, experience: experience, hope: and hope maketh not ashamed.

And

5 *for the afflicted.*

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And let their example which before vs did suffer the like in their bodies, be a comfort vnto vs. For so did the vngodly persecute the prophets ^p which were before vs. p Mat. 5, 12

And especiallie thy steps, which are left to be followed ^q are aboute all to be allowed of. For thou diddest say: 'The seruant is not greater then his maister if they haue persecuted mee, they will persecute you also. q 1 Pet. 2, 21
r Ioh. 15, 20

Finallie also giue grace, that, respecting the vnpeakeable rewarde, which of thine, onelye mercie thou dydest promise to all whiche perseuer vnto the ende ^s, by thine assistance we maie ouercome all the greuousnesse of affliction.

For blessed doest thou pronounce them which suffer persecution for righteousness sake ^t, for theirs is the kingdom of heauen: that when, they are proued, they may receiue the crowne of life ^u which thou haste promised to such as loue thee. s Mat. 4, 13
t Matt. 5, 10
u Iam. 1, 12

Wherefore endue all in affliction with thy fortitude from aboue, that with a bolde and stoute courage they may reioice ^x that they are counted worthy to suffer shame, and all kindes x Acts. 5, 41

of

of affliction for thy name.

7 Rem. 8, 35 Make them constant in the true confession, that through the consideration of cruell punishment they departe not from the faith, and forsake the profession of true religion.

Likewise shew forth thine omnipotencie, and with thy mightie hand deliuer them from the power of tyrants, from the mouthes of Lions²; and violence of fire.

And as concerning such, whose bodily deliuerance were not best, but are fittest for martyrdome, those strengthen in the myddest of paine, that they feare not such as kill the body², but cannot kill the soule: that being afflicted according to thy will, they may commit the keeping of their soules to thee with well dooing^b, as vnto a faithful Creator: and so though they leese (as may seeme) their soules in this world, yet shal they finde them safe^c and blessed in another life, which is eternal^d, where thou liuest & reignest with the Father in the vnicie of the holy spirit, a God for euermore, Amen.

^a Mat. 10, 28

^b 1 Pet. 4, 19

^c Mat. 16, 25

^d Mat. 26, 46



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6. A praier for Widdowes
and orphans.

Oste mercifull and faith-
ful GOD, father of Or-
phanes^a, and iudge of^a *Pfal, 68, 3*
Widowes; Look downe
from heauen, thou which
considerest our labor, and sorrowe, and
in whose hands all our saluation dooth
consist.

The poore is left vnto thee: for thou
art the helper of the fatherles^b. The *b* *Pfal, 10, 14*
Lorde dooth heare the desire of the
poore, thou preparest their hearts, and
thine eare hearkeneth therevnto: to
helpe the fatherlesse and widowe vnto
their right, that the man of the earthe
bee no more exalted against the mise-
rable.

Wee beseech thee, O moste righte-
ous auenger, haue thou a considerati-
on of all Widdowes and orphans, and
prouide for them, by ministring cloa-
thes and nourishmente vnto them;
haue pittie on them in all their pe-
rils, and necessities, stretch out thine
helping hande and deliuer them as
thou diddest the widow, whose pitcher
of

^a2 Kin. 4, 2 of oile by the Prophet Elias, thou diddest so increase with thy blessing, that not onlie she deliuered hir children in bondage for debt out of the handes of hir creditors; but also of the oile shee fold, had wherewith to sustaine both hir selfe, and hir children.

^dPsa. 146, 9 For thou art the Lorde which carest for strangers, and releuest the fatherlesse and widowes^d, but destroiest the waies of the vngodlie.

Thou art rouched with a care of the afflicted, and despisest not the desires of the fatherles, nor the widdow when she powreth out hir praers before thee^e.
¹⁵ For the teares running downe the cheekes of the widdow ascend vp into the heauens; and her cry against him which wrings it out.

Grant therefore, merciful God, that in the sight of al gouernors, & iudges, they may find fauour, and haue equal iudges and patrones of their matters: that the iudgemente of the straunger and fatherlesse bee not peruerter, nor the cause of the widdowe neglected: but that iudgement maie bee sought according to thy lawe; the oppressed holpen; iudgement giuen for the orphane; and the widdowe defende.

^fDeu. 24, 17
 Esay. 1, 17

defended.

For thou hast giuen a strait commandement vnto al iudges, saying ^g, ^g Iere. 21, 3
 Keepe equitie and righteousnes, deliuer the oppressed from the power of the oppressor, doe not greeue or oppresse the stranger, the fatherles, nor the widow, and shed none innocent blood.

For thou art the God which wilt auenge thine elect ^h, that crie vnto thee, thou keepest truth for euer & euer ⁱ, dooing iustice to the oppressed with wrong ^k: ^h Luk. 18, 7
ⁱ Psal. 146, 6
^k Psal. 35, 10

Now deliuer, O Lord, the fatherles and widowes out of the pawes of rauening theeues, which eate vp the houses of widowes ⁱ vnder the pretence of godlines, & colour of right. ⁱ Mat. 23, 14

Deliuer them out of the hands of wicked iudges ^m, which faine and inuent lawes to suppress the poore, and to hurt the cause of the base among the people, that widowes may be a prey for them, and that they maye rob the fatherles: such peruerse iudges, O God in the day of their visitation and calamitie from a farre thou wilt vtterlie destroye. ^m Esay. 10, 1

Appoint vnto orphanes and wid-

O. I. dowes

dowes faithful patrones which will be touched with an earnest care of their welfare.

Also giue vs willing minds to pleasure widowes and fatherles children according to our hability, to deliuer the poore when he criethⁿ, and the fatherles, which hath none to help, to helpe him that is ready to fall: to comfort the Widdowes heart, euer more to bee as fathers to the fatherlesse, and from our tender yeares to minister instruction to the widowe, and suffer them neuer to perish, but in blessing to blesse them, and to fill
 * Job. 29, 12
 * Psal. 32, 15
 2 Iamc. 1, 27 them with bread *.

For pure religion^p, and vndefiled before thee, O God our Father, is to visit the fatherlesse and widowes in their aduersitie, and to keepe our selues vnspotted of the world.

For he which is merciful towards the orphan, as a father, and sheweth himselfe as an husband towards his mother in taking y^e defence of their cause vpon him he shal be as an obedient sonne of the Highest, and thou GOD wilt more fauor him, than a mother can pittie hir sonne.

But they which despise the sighes
 and

6 *for Widowes and orphanes.*

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and teares of the widow⁹, and keep
backe their loafe, that the fatherles
eate not thereof, and suffer them to
perish for want of clothing and apa-
rell, yea, which lift vp t heir hands to
afflict them, shall greivously be pu-
nished, their shoulders shall fal from
their ioints, and their armes be bro-
ken from the bones of them.

⁹ Job, 31, 16

17

O merciful God, extend thy fauor
vpon all widowes, that at all times &
in al afflictions they may truste in
thee the liuing God, & continue in
supplications and praers night and
day, being diligent in al good works,
not occupied in pleasures, neyther
wanton, idle, wandering from house
to house, no ratlers, nor busibodies,
no speakers of things vncomely, nor
giuers of occasion whereby thy word
may be blasphemed.

¹ Tim. 5, 5

6

Keepe all parents, that they being
taken away either by war, or vntime-
ly death, their wiues be not widows
and their sonnes orphanes, running
here and there a begging, bee thou
their helper seuen for christ his sake
our Lord, and sauour, Amen.

¹ Exo. 23, 21

7. A praier against des- peration.

^a Dani. 9, 8



Most mercifull GOD,
greatly haue we sinned
^a, and alas, are guiltie
of manifold crimes.

For this cause di-
uerslie is our conscience clogged; so
that we are wonderfullie agast, be-
holding such bloudie wounds of our
soules.

^b Galat. 3, 5

And albeit thy Gospel daily doth
offer vnto vs in good sooth, forgieue-
nesse of our sins, through thy meere
grace^b: yet our faith is maruelouslie
weake by reason of the infirmitie of
our fleshe, and daily batteringes of
Satan, which by craft endeuoureth
to plucke vs from all hope, and con-
solation.

Therefore vnto thee doo we cry, O
most holy Father, and eternall God,
keepe vs in thy name, that in tenta-
tions, & extremities wee neuer faint
in courage.

Moderate and mitigate our vexa-
tions, let them come to a ioyful end,
that we fal not into the most heinous
sinne

sinne of incredulity, and despaire.

Comfort vs, that in the middes of death, we may trust in thee, the God of our life, and righteousness.

Let vs neuer despaire of thy mercie and grace, nor think with Cain ^{• Gene. 4, 13} that cursed & blasphemous wretch, that our sinnes are mo then may be forgiuen.

O staie vs Lord ^d, according to thy word; and we shal be safe. Let vs also ^{• ps. 119, 117} waies beleue, that where sin aboundeth ^{• Rom. 5, 20} grace doth more abound; and as sinne hath raigned vnto death, so that grace doth raigh through righteousness vnto eternall life by Iesus Christ our Lord.

O Christ, sauior of the world, and moste gracious God, whose mercie commeth vpon vs like a stream, and art the eternal Orator ^f, which both ^{• 1. Tim. 2, 5} outwardly talkest to mankind by thy Gospel, and inwardly in our heartes inflamest thy light which is true confession, faith, and comfort in thee: we beseech thee from the bottom of our hearts, encrease faith ^g, establish hope, and strengthen patience with- ^{• Luk. 17, 5} in vs.

For this certainly is true, that one

little drop of thy most sacred bloud, shed for vs, is of more power to saue vs, than al our enormous and manifold finnes to condemne vs.

Wherefore looke back vpon vs, O Sauior, with thine eies of mercy, as thou lookedst backe vpon Peter^h in the hal of the high Priests house after he had both renounced theeⁱ, & cursed himselfe; least through diffidence we fal from thy grace, as ludas the traitor did, which hung himself^k, and afterwarde brake in the mids whereby al his bowels gushed out^l; and so commit the like offence and sinne against the holy Ghost.

^h Luk. 22, 61

ⁱ Mar. 14, 71

^k Mat. 27, 5

^l Actes. 1, 18

O God the Holie ghost, bee thou present with vs at our extream need when the Diuell will accuse vs, and our consciences bere witnes against vs; when the cogitations of hel, and death wil daunt vs, when we shal be enuironed with horrible dangers, & tentations; when the whole worlde wil forsake vs, and al things set them selues against vs, strengthen our hearts, O comfortable spirit, at that time with the seale of thy testimony that vndoubtedlie wee may beleue the forgiuences of sins, the resurrec-
tion

tion of the flesh, and euerlasting life,
which shal be giuen with out faile to
vs, and to al beleeuers.

O Blessed Trinitie, and eternal
God of one essence, giue grace that
in euery combat, and especiallie at
the point of death, being mindfull of
thy couenant made with vs at our
christening, and of thy most comfor-
table promise annexed: Hee which
belecueth, and is baptized shalbe sa-
ued^m, we may neuer doubt either of
thy mercifull good wil toward vs, or
of the free remission of our sinnes,
but by often remembring this signe
and couenant, may dayly more and
more bee confirmed in faithe, and
hope of perpetual happines, and ap-
plic thy benefites, which certaine lie
thou hast promised, and faithfullie
wilt performe, vnto our selues. For
thy promises made vnto such as be-
leeue and trust on thee, be not vaine
and to no purpose.

Mar. 16, 16

Likewise vphold our soules by the
sacrament of thy supper, that streng-
thened with the seale of this newe
Testament, we may be the more cer-
taine, and confirmed touching our
reconciliation, and euerlasting righ-

c. 1. reousnes,

reousnes, and alwaies beare it fixed
in our minds.

- **Gala. 3, 15** For if the testament of a manne
which is prooued after the deathe of
the testator • be not smallie accoun-
ted of, much more shuld the last te-
stament, and holie sacrament of our
Saiour Christ, remaine pure, in con-
tinual force and remembrance.

• **Heb. 9, 16**

O blessed Trinitie, and eternal Vni-
tie, lift vp our sorrowful hearts, and
powre vpon vs the wholesome com-
fort of heauenlie blisse; at the point
of death refreshe vs with the sweete
sight of thy cheerefull countenance
that with exceeding ioy we may de-
fire to depart ♀, & to come into thine
heauenly house, where thou liuest &
raignest a God for euer more, Amen

♀ **Phil. 1, 23**

8 Euening praier on Saturdaie.

• **Sirac. 51, 1**



E wil confesse thee,
O Lord, and King^a,
and praise thee, O
God our sauior: we
giue thanks vnto
thy Name.

For

For thou art our defender & helper, and hast preserved our bodies from destruction, and fro the snares of the slanderous toonges, and from the lips that are occupied with lies. Thou hast bin our helper from such as stood vp against vs, and deliuered vs after the multitude of thy mercy; and for thine holie name sake from the roaring of them which were readie to deuoure vs, out of the handes of such as sought after our liues, and from the manifold afflictions which we had, from the deepe of hel, from an vnclene toong, from lieng words, from false accusations, and from vn-righteous sentence.

Our soules shall praise the Lorde vnto death: For our liues drew nigh vnto hel downward. Euils inuironed vs on euerie side, and there was no man to helpe vs. Wee looked about if there were any man to succour vs, but there was none.

Then thought we vpon thy mercy, O Lorde, and vpon thine actes, that thou euer hast done of old. For thou deliuerest al which put their trust in thee, and riddest them out of the hands of their enimies.

o. 5.

Then

Sirach. 51, 2

3

4

Sirach. 31, 9

Then we lifted vp our praier from the earth, & praied for deliuerance from death. We caled vpon the lord the father of our Lord, that he wold not leaue vs without help in the day of our trouble, and in the time of the proud.

We wil praise thy name continually, yeelding honor and thanks vnto the same. For our praier were heard and thou hast saued vs from destruction, and from al euil.

Therefore wee wil acknowledge, and praise thee, we wil magnifie thy Name, for keeping vs fro our youth vntil this present weeke, and for protecting vs alwaies of thy gracious mercie.

Righteous and merciful God, before thee do we sigh, beseeching thee by the death and burial of our Lord and sauour Christe thy welbeloued sonne, that thou wouldest vouchsafe

b Psal. 32, 1

to couer and bury al our misdeeds^b
 2 whatsoeuer from our infancie vntil this present houre, either wittinglie or ignorantly we haue committed, & especiallie those which this week we haue done in thought, worpe, or deede, against thy diuine Maiestie,

and

and commandementes, al which to thee alone which knowest al things we confesse with broken hearts, and lowly spirits, beseeching thee to pardon them, and to forgiue al our sins, whereof thou knowest we are giltie, and to deliuer vs from all euils both present and to come.

O Lorde heare the voice of our praier, incline thine eare vnto vs in the daies of our necessitie, when we shal crie vnto thee.^c Psal. 119, 2
3

The snares of death haue compassed vs about, and the straights of hel haue taken hold of vs, we haue lighted vpon sorrow and trouble.

Notwithstanding we wil call vpon the Lorde, O Lord, we beseech thee deliuer our soules.

Gratious is the Lord, and righteous, yea, our God is mercifull.

The Lord preferueth the simple: we were in trouble, and he helped vs

Turne then againe vnto your rest O our soules: for the Lord wil blesse yee:

Thou wilt deliuer our soules from death, our eies from teares, and our feet from falling, that we may walke before thee in the land of the liuing.

○

O Christ, God, and sauour of the world: saue vs, Lord watching, keepe vs sleeping; that in peace wee maie both rest and wake.

Bethou our light in darknes, then shal our life be as cleere as the noon daie^d, and shine foorth as the morning, so that with confidence, and securitie we may lie downe and sleep, and none shall make vs afraide, because thou art our protector.

O Son of righteousness, & brightness of perpetual charitie, lead vs into the vision of thy light, where thou shalt euerlastingly shine vpon vs, & thou God bee our glorie. The sunne there shal not go downe, neither the moone be hid^e: but thou Lord, shalt be our euerlasting light^f, that our sorrowful daies may take an end.

Graunt likewise that leauing this place of darknes we may be translated into the true & new light, which we now look for through faith, vntil the perpetual morning appear vnto vs, that wee may beholde thee in a clear light face to face^g, where shall be no light, wee shall neither neede candle, nor light of the sunne, but thou Lord wilt lighten vs.

O holy spirit, God, be thou a light
 vnto vs. At our last gaspe, when our
 harts pant^h, our strength faileth, our ^h Psa, 38, 10
 sight departeth; our hearing is deafe
 our mouth dumbe; when our feete
 cannot go; nor our hands feel, when
 al our senses forsake vs; giue vs some
 sense of eternal life, that we may tast
 in this world the beginning of thine
 euerlasting ioye: and at our depar-
 ture out of this worlde beholde
 by faith thy diuine presence
 and so sleepe quietly to
 eternal life, A-
 men.



Here followe certaine
peculiar praier for some
special persons.

*A praier for any prea-
cher or Shepheard
of soules.*



Eternal God which
of thy great mercie
hast vouchsafed to
call me, a miserable
and most vnworthy
man, to the mini-

stry of thy gospel, & hast appointed
me to bee a feeder of soules^a, and a
fisher of men^b and now at the length
segregated me, according to thy good
pleasure, to preach the worde of sal-
uation vnto this flocke, and people
committed to my charge :

With lowlines of spirit and sighes
vnfained I beseech thee, O Christ,
^a 1 Peter. 5, 4 which art our chiefe shepheard^c, &
Archbishop, make me an able miny-
ster of the newe testament^d : a cho-
^d 1 Cor. 3, 6 sen vessel^e, & profitable instrument
^e Acts, 9, 15 for the carryng of thy message be-
fore the nations, and Princes of this
world, as it becommeth the minister
of

for any Preacher.

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of Christ^f, and faithfull dispenser of ¹ Cori. 4, 1
the mysteries of God, and neuer let
me proue an idol, or idle shepheard.

Worke thou effectuellie through
me, and grant good successe vnto my
doings, that fruitfully I may vter to
mine auditors the healthfull^s, and ¹ Cori. 13, 2
heauenly food of their soules, which
is the syncere preaching of thy gra-
tious word, without al corruption, or
deprauing of the same.

Take not fro my lips the word of
truth^h, and let me not speake either ¹ Ps. 119, 43
the imaginations of my foolish brain
or the vaine perswasions of my own
heartⁱ, but maie vter thine heauen-
lie word, and minister according to
the vertue which thou doest grant
¹ Iere. 13, 10
¹ Pet. 4, 11
k, that in al thinges thy glorie maie
be sought of me:

That I follow not after couetous-
nes feeding my selfe^l, and forsaking
my flock, but giue me such an earnest
care of their wel doing, that without
constraint cheerefullie^m, and glad-
lie, being bound therunto, I may dis-
charge mine office: ¹ Eze. 3 4, 2
¹ 1 Co. 9, 16

That I bee not desirous of filthie
lucreⁿ, but with a willing mind maie ¹ 1 Pete. 3, 2
profit the Church, neither as an ex-
erciser

ercifer of authoritie ouer my flocke,
but that, euen thorough an hartie
zeale of thine holie name, I maye
feede and make fat, in the plentifull
and goodlie pastures ° of thy pure
wordes, thy sheepe committed to my
trust :

• Eze. 34, 14

That I may retaine a diligent con-
sideration of the weaker sorte ^p, and
helpe the feeble, heale ^y sick, streng-
then the bruized; that I maye bring
home that which is seduced, & seeke
that is lost, and carefully prouide for
that which is strong, that I labor not
in mine office negligently ^q, nor ac-
complish the worke of thee my mai-
ster with deceit.

• Jer. 48, 10

O almightie God, whose dwelling
is aboue the cloudes, which hast ap-
pointed me a keeper and watchman
for thy people ^r, to forewarne the
simple that they be not, through the
subtletie of vaine teachers, deceiued
seduced, and made a prey ^s, and spoil
for the beasts of the field; make mee
so watchful & carefull ouer thy flock
that couragiously I may withstande
and beare awaie those raueninge
wolues ^t which reare and scatter thy
flocke, and by reprobuing & refuting
their

• Eze. 33, 2

• Eze. 34, 5

• Matt. 7, 15

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their heresies ouercome false Prophets.

Giue me that vtterance and wisdom, which none may resist or gainsaie.^r ^rMat. 10, 19

Grant me a learned^r, & eloquent^r vtterance to deuide thy worde rightlie, and wisdom distinctlie, and in right order to propose the same, and to be able and readie to admonish^r, and to comfort the weak, and if any offend through weaknesse^a, to win him vnto wel dooing by the spirit of meekenes; and modestlie to rebuke such as may be recovered, but those which openlie doo sin without blushing, to take vp before the congregation^b, not regarding the person, that the rest by their example may feare and forsake their wickednes. ^rLuk. 21, 15
^rEsai. 50, 4
^r2 Tim. 3, 16
^rGalat. 6, 1
^b1 Ti. 5, 20

O sonne of God, our continual intercessor, which hast ordained me to be a voice crieng^c, endue mee with the grace of thine holie spirit, that I may exalt my voice like a trumpet^d & declare their wickednes vnto thy people, and neuer shew my selfe as a dombe dog^e, which cannot barked: so shall I not bee partaker of their sins, nor guiltie of their condemnation, neither
^cEsai. 40, 3
^dEsai. 58, 1
^eEsai. 56, 10

neither wilt thou requir their bloud
 [Ezec. 3, 18] at mine hands^f.

Wherefore againe, and againe I
 beseech thee, assist me euermor that
 through an open and bold reprehending
 of their wickednes, I may deliver
 my soule in the daie of wrath, &
 [Psa. 51, 13] teache thy waies vnto the wicked^g,
 wherby the vngodly may repent.

Finallie, so blesse me with thy fa-
 uor, that I may walke in thy feare, as
 it becommeth me, and be an insam-
 ple of good life vnto thy flock^h, least
 [1 Pet. 5, 3] while I preach vnto othersⁱ, my self
 [1 cor. 9, 27] prooue a castawaie, that in no case
 through my wicked conuersation^k,
 [Rom. 2, 24] I giue occasion to any man of blas-
 pheming thy word, and that in trou-
 bles and persecutions I faint not, but
 may suffer patientlie the reproch of
 this world, and the manifold troubles
 that satan stirreth vp to disquiet thy
 Church.

Graunt also to as many as shall
 hear thy word from my mouth, that
 they may firmelie with me beleue
 the same, & be the followers of me^l,
 [1 cor. 4, 16] as I followe thee^m, and haue confi-
 [1 cor. 11, 1] deration of suche as walke so, as be-
 commeth Christians, that together

we

for any hearer of Gods word.

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we may continue in faith and patience, euen for thine own sake, Amen

*A praier for any hearer
of Gods word.*



Giue thee most hartie thanks, O eternal god, Father of our Lord Iesu Christe, for that it hath pleased thee of thine vnspeakable mercy, and goodnes in al ages continually to send in to the world men woonderful in thy giftes and knoweledge of thy will to be renewers and spekers forth of thy truth^a.

^a Math, 2, 3
verse 24

Like thanks I ascribe vnto thy sacred Maiestie, for allowing vs shepherds^b, and preachers in these our dayes for the gathering together of thy Church out of al mankind to the building of the bodie of Christ.

^b Ephes, 4, 1
12

Humblie I beseech thee, gracious God, continue alwaie among vs thy pure worde through thy ministers: gather vnto thy selfe an euerlasting Congregation, and so instruct mine heart with thy spirit of truth, that vnfeinedlie I may assent to thy whole=
some

some worde, proue a liuelie member
of thy body, and be incorporated in-
to that societie whiche both in this
world dooth sincerely confesse thee,
& euermore extol thine holy name,

Keep these preachers which thou
doest, and wilt giue in the certaine
knowledge of thy blessed will, that
they may from time to time both o-
pen vnto thine intent concerning
the repairing of mankind, the salua-
tion, and redemption of our soules
through thy free mercie; and also
teach vs howe to liue in new obedi-
ence, and to abstain from carnal de-
sires^c which fight against the soule.

^c 1 Pet, 2, 11

Inspire thy ministers and prea-
chers of thy worde with thine holyc
spirite, that they may vtter thy will
purely as they haue receiued it from
thine handes, retaining the forme of
wholesome wordes^d, and sounding
onely that doctrine which is vttered
by thy sonne out of thy bosome^e.

^d 2 Tl, 1, 13

^e Iohn, 1, 18

For otherwise, departing frō the or-
der of faith, and the rule of thy word
they wil greatly obscure the light of
thy doctrine: and obtrude vpon vs
the vanity of their owne inuentions.

Wherefore let them speake thy word
not

for any hearer of Gods word.

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not deceitfullie ^f, but sincerely, euen ^f 2 Cor. 4, 2
as from thee, and in thy sight.

Grant also, that by transforming
thy minestery into policy, they Lord
not ouer thine elect ^s, neyther con- ^s 1 Pet. 5, 3
tend about superioritie and primacy
in thy Church; but onely seeke the
glory of thy name, and the saluation
both of themselues and vs.

Giue them libertie of speech bold
lie ^h without feare to blame and re- ^h Ephe. 6, 19
buke al false doctrine, blasphemous
superstition, & abuses in thy Church.

Open vnto them the doore of vt- ⁱ Colos. 4, 3
terance ⁱ that they may speake the
mysteries of Christ, & manifest them
as they ought to doo, so shal their do-
ings be profitable vnto the godly.

Assist them also with thine especi-
al grace, that they disgrace not their
doctrine by impurity of life ^k, but let ^k 1 Tim. 3, 2
their conuersation answer vnto the
doctrine which they teach & preach
Especially for the shepheard of my
soule, from whose mouth I learn thy
blessed wil, I heartily pray that thou
wilt keepe him in religion, sincere,
and pure from enormous offences
in outward conuersation: indue him
with a long and healthful life, if it be
thy

thy good pleasure, that many a good day and yeare hee may continue in preaching the gladſom voice of thy gracious Goſpell among vs without contention and ſtrife.

And, O ſonne of God, which art the Lord of al the flocke^l work thou effectually by thy preachers, ſpeake thou within vs to our harts the bleſſed wil of thine eternall Father, and confirme thy doctrine in our minds by thine holy ſpirit.

Grant that we may truly knowe and diſcerne the ſame from the howling of wolues, & from the enchanted ſonges of ſeducing hirelings^m, & grant that we may know theeⁿ, euen as thou knoweſt thine heauenly father, and walke religiouslie, & righteouslie in thy ſight, ſhewing our ſelues to be of that holy ſeede which praiſeth thy name for euermore.

^m Ioh. 10. 12

ⁿ Ioh. 17. 25

Come holy ſpirit, open mine hart and eares that I may conceiue the profite of thy wholeſome doctrine, and the ſweete comfort reuealed in thine holy worde, by the preaching of the Goſpel.

O Lord, I acknowledge with tears my ſluggiſhneſſe, and careleſnes in
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seeking thy truth, and bewaile the wretched coldenes, and hardnes of mine hart, beseeching thee to indue mee with an vnfeigned longing, and with an ardent desire of holie Sermons.

Grant that in this life I may wor-
shippe the feete of the preachers of
peace, and reuerence the true dispen-
sers of thy mysteries, thy faithful mi-
nisters with double honor°, & none ex Ti. 5. 17
otherwise to obey their godlye ser-
mons, than I would if a voice should
sound from the heauens.

Let me not for the blemishes and
imperfections of som particular me
vnreuerentlie conceiue of thy whol
ministry.

Worke also within me, that despi- pluk. 10. 16
sing thy word^p deliuered vnto vs. I
neuer seeke after straunge reuelati-
ons, or violente rauishings both be-
sides, and contrarie to thy word, but
bearing alwaies in minde the order
which thou hast appointed, constant-
lie embrace thy word manifested in
the Church.

Finallie impart suche grace vpon
vs, that we may imitate and followe 1 Cor. 11. 1
the good workes of holie men¹, ca-
sting

sting of the olde man by putting on
the new, which is created after God
in righteousness, and true holiness,
Amen.

A praier for a Prince or Magistrate.



Blessed art thou, Lord
God of Sabbaoth. For
to thee apperteyneth
all magnificence, and
power, and glorie: to
thee belongerh al honor and aucto-
ritie.

For whatsoeuer is either in the
heauen aboue, or in y^e earth beneath
it is thine. Thine O Lord is the king-
dome, thou art aboue al princes and
Kinges. Riches are thine, glorie is
thine, and thou art Lord ouer all. In
thee remaineth vertue and power,
greatnes, and gouernment.

Q God of my Fathers, and Lord
Wisd. 9. 1 of mercie, which hast made al things
by thy word, and by thy wisdom ap-
pointed man to rule the creatures
which thou hast made, & to gouerne
the world with equitie and iustice, I
praise thee, and extol thy glorious
Name

for a Prince, &c.

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name for appointing me thy seruant
to rule and gouern this thy people
committed vnto my charge.

^b 1 Kin. 3, 7

Now therefore gracious Lord, fauor-
rablie behold mee, that I may treade
the path of truth, righteousnes, and
synceritie of heart in thy sight.

Let me not abuse mine authoritie
but gouerne with lenitie and gen-
tlenes the people vnder me, that ly-
uing a godlie and honeste life, man-
kind may enjoy their desired peace.

^c Eccl. 1, 3

Giue therfore vnto thy seruant an
heart desirous of instruction, that I
maie iudge the people, and discerne
betweene good and euil^d, & neither
declining to the right hand or to the
left, stoutlie and valiantlie maintain
the cause of the righteous.

^d 1 Kin. 3, 9

Grant me counsell, and assistance
to do such things as are grateful vn-
to thee, good for thy Church, and
profitable for my people, and Com-
mon weale.

Giue me thy wisdom^e, and re-
iect me not from thy children. For^f I
thy seruant, and sonne of thine hand
maid, am a fraile man, of a short time
and ful weake in the vnderstanding
of iudgement, and the lawes.

^e Wisd. 9, 4

^f Wisd. 9, 5

P. I.

Thou

Wis. 9, 7

Thou hast chosen mee: a gouernor of thy people, and a iudge of thy sonnes, and daughters: send me therefore

Wis. 9, 10

wisedome^b from thy sacred heauens, and from the seate of thy magnificence, that it maie be with me, and labour with mee, whereby I maie perceiue what is acceptable in thine eyes, and learne that I haue no

Rom. 13, 1

power of my selfe, but from theeⁱ, which art almightie, and raigest ouer the kingdoms of me, giuing them

Dan. 4, 14

at thy pleasure^k.

Sir. 10, 15

Grant that I neuer conceiue^l proudlie of my selfe, but may receiue in patience the dyscipline of thy Lawe.

Psal. 72, 1

Make me wise & circumspect, that I neither offer iniurie to anye man, neither suffer anie to be iniured, that so equitie may be maintained, and iustice among men preserued^m.

Let me at no time vnder the shew and color of equitie vphold, or countenance a wicked cause: neither yet without sufficient examination and trial of both parties, giue sentence against anie.

Allowe mee such counsellors, gouernors, and ouerseers as are of courage,

for a Prince, &c.

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rageⁿ, and feare GOD, deale vp-
rightly, and hate couetousnesse, that
by them the burden charge and care
which I sustaine, may bee somewhat
lightened.

ⁿ Exo. 18, 21

Endue both me and them, with
thine holie spirite, that with earnest
studie and watchfull mindes we may
discerne betweene matters^o, that no
man through our negligence haue
the ouerthrow in a righteous cause,
but that sentence bee rightlie pro-
nounced betweene a man & his bro-
ther, and a stranger without respect
of any person^p in iudgement.

^o Deut. 1, 13

Let vs heare as wel the little as the
great, and feare no man. Because the
iudgment is thine, which standest in
the companie of Iudges, and among
the Gods^q thou playest the iudge,
For the iudgement is not of man^r
but of the Lord, and whatsoeuer we
shal iudge it wil come vpon vs.

^p Deut. 1, 17

^q Psal. 82, 1
^r 1 Chr. 19, 6

Wherefore, let thy feare bee with
vs^r, that we may doe al things with
care & circumspectioⁿ, that we proue
not children^t in vnderstanding, nei-
ther giue our selues to dronkenesse
and bellicheere, ^u but eate our meat
in due season and that for strength,

^r (Sira. 10, 32
^t Esaye. 3, 4

^u Eccl. 10, 17

p. 2.

not

not for dronkennes.

For thou wilt make earnest and
 3 Wisd. 5, 3 diligent inquirie of all our workes^x,
 and search all our cogitations: be-
 cause we are thy seruants, and depu-
 ties to gouerne; men of a very short
 life; and hee which is to day a king
 y to morrow may be dead. For we be
 y Eccl. 10, 11 al mortall^z, and subiect to one, and
 2 Psal. 82, 7 the same corruption.

Besides, an horrible iudgement is
 nigh for suche as walke not after the
 2 Wisd. 6, 4 wil of thee^a, our God. For he that
 is most low, shal find mercie, but the
 mightie shal be mightily tormented.
 For thou which art the Lord ouer al,
 1 Deu. 10, 11 regardest not the person of anie^b,
 2 Chro. 19, 7 neither dooest thou feare the great-
 nes of the mightie. Bicause aswel the
 great as the smal are the workman-
 ship of thine hands; thy care is equal
 ouer all: and giuest to godly princes
 eternal happines, which art the iudg
 both of the quicke and dead, liuing
 and rainging with thy sonne in
 the vnitie of the spirite,
 a God for euer-

more, A-
men

*A Praier of Subiectes
for their Prince.*



Almightie God, king
of kinges, and Lord of
Lordes, in thine hand
is al power both in he-
uē and earth^a, thou^a ^{Eccl. 10, 4}
confirmest kingdoms, & againe doo-
est alter them according to thine
heauenly pleasure, &c.

*This prayer you shal finde
afore, pag. 7.*

*A praier for a married
man.*



God almightie, author
and institutor of ma-
trimony, which in the
coupling togither of
male & female dooest
offer vnto vs a consideration of the
sacred & great mysterie of the mari-
age of our Lord and sauiour Christ,
with his spouse the church^a, & with-
al expresse y most burning affection
of thy son toward his beloued spouse.
For hee offered himselfe vpon the
altar of the crosse^b, to sanctifie, and ^b Ephe. 5, 5
p. 3. cleanse

^a Ephe. 5, 23
¹ Cori. 11, 3

Ephes. 5, 26 cleanse hir by the washing of water thorough the word, and to make hir glorious for himselfe, without spot or wrinckle, or any such thing.

For euen as the husband by an inseparable band of good wil is bound to the wife, so that both prosperitie and aduersitie is common to them bothe : so is Christ coupled to his Church thorough suffering vpon his owne fleshe the punishment which was due vnto hir, and by making vs with him fellowe heires of eternall ioy, by couering our offenses.

So that nowe there is no condemnation to them which are in Christe Iesu^c which walk not after the flesh, but after the spirit.

Roma. 8, 1 Whereby wee gather that man shoulde loue his wife.^d euen as his
Eph. 5, 28 owne body. For no man euer yet hated his owne fleshe howsoeuer crooked, old, weake, leane, or deformed it be : but so much the more carefullie doth hide and couer those faults, by howe much they appears the more deformed. Yea he doth nourish, and cherishe that weake part, euen as Christ doth loue his Church though foule, and deformed with sin, which
casteth

for a married man.

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casteth not hir off, though she seeme
illfaured, but healeth hir griefes, dis-
sembleth much, forgiueth, and wi-
peth away hir offenses.

I beseech thee, O Father, which
art neither made nor begotten, mar-
rie mee ° for euer vnto thy Sonne ;
marry me vnto him in righteousness,
and iudgement, in godlines, & mer-
cie; marry me vnto him in faith, that
I may truelie knowe thee my Lorde
and God, which wilt not the deathe
of a sinner^f, but rather that hee re-
pent and liue.

° Hose. 2, 19

^f Eze. 33, 28

O thou onelie begotten Sonne of
GOD, ioine me I beseech thee vnto
thy bodie, that ingrafted in thee^z, I
may draw from thee the iuice of life,
and of heauenly wisdom.

^z Ro. 11, 17

Defend mee, and thine whole
church, against the rage of satan, the
world and the flesh.

Loue, cherish, and comfort such as
are ingrafted to thy flesh. Purge and
wash me from my sins, filthines^h and
spots through thy great mercie and
merits.

^h Psal. 51, 7

Decke me with thy gifts and good
nes. Wash me with waterⁱ, and purg
me with thy blood.

ⁱ Eze. 36, 25

P.4.

Annoint

*Psal. 45, 7

Annoint me with thine oile of gladnes^k put vpon me thy roabes of righteousness, and couer me with thy glorious purple, adorne mee with the pretious stones of vertue, and place vpon my head glory and honor, that al mine ornament may bee inwarde, and that I may please thee through hoping in thy mercie.

For thou art mine husband which louest me^l: my God whome I worship^m, and the head wherevnto I am

1Eph. 5, 23

subiectⁿ.

m Phil. 2, 5

m Eph. 4, 15

Give me grace that I neuer delight in mine owne fairenes, and so plaie the harlot^o, following mine old louers, which promise mee bread and water, wool, flax, oile and drinke.

o Hose. 2, 5

O God the Holie ghoste, whiche maintainest the loue of married folkes within our breastes, I humble beseeche thee, inflame the heate of chaste affection betweene al married folkes.

P r Pet. 3, 7

Giue me wisdom discreetlie to dwel with my wife^p, considering alwaies that naturallie shee is weake, and for that cause I must beare with much foolishnes, and swallow vp manie sorrows when I shal perceiue the weak-

weakenes of hir affections.

And forsomuch as I am the heade of my wife ¹, giue mee grace with iudgment godlie both to instruct hir and to bring vppe my familie in the knowledge and feare of thy Name ¹. ¹Eph.5,23 ¹Ephes,4,3

Let me neither ouer nicely bring them vppe, nor too roughlie intreate them, but gentlie vse them, that they may both continue in thy feare, and yeeld me due obedience, but especiallie liue godlie in thine eies.

Blesse thou my wife, that she maie proue a sweet companion vnto mee, louing me vnfainedlie from the hart without dissimulation; so that I may safelie trust in her ¹, and she may render vnto me good for good, not euill for good. ¹Pro.31,11

O God, which art a chaste mind, make me with a chaste body and pure affection to serue thee in chaste matrimony, and neuer with a wicked eie to beholde the wife of another man, to luste after hir ¹, neither yet to forsake my proper bed ¹ with the losse of my soule. ¹Math.5,28 ¹Ecc.23,16

Drive awaie satan the mortal enimie to this thine ordinance, that hee sowe not contentions and brawles
p.5. betwene

betweene vs.

Cut all occasions of debate, and sinister suspitions, that so in a true conioining together of mindes wee may in this worlde liue vertuouslie, and hereafter in the worlde to come raine eternallie according vnto thy word, Amen.

*Read the prayer for wedded folkes
afore, pag 104.*

A prayer for children.



Eternall, & euerliuing
GOD, Father of our
Lord Iesu Christe, ma-
ker of heauen & earth,
which haste enioyned
vnto vs children that with due obe-
dience we honor our parents^a which
thing not onely true religion dooth
exact, but also natural reason dooeth
bind vs vnto.

^a Ro. 10, 13
Math. 15, 4

Besides thou art maruelouslie de-
lighted with such obedience of chil-
dren towards their parents for thy
sonnes sake our Lord.

And that y more willinglie we may
obey them, thou hast made a singu-
lar promise of long life^b vnto vs.

^b Ephes. 6, 1

And

And as the obedience of children which they owe, and shewe to theyr parents is exceedinglie gratefull in thy sight : so contrariwise obstinacie and disobedience is moste vnsauery, and displeaseth thee.

The which may be gathered by the horriblenesse of punishment ^c which thou denouncest against stubborne, and disobedient children. ^{c Deu. 21, 18}

I beseech thee therefore most humble euen for thy sons sake, in whom onely thou delightest ^d, lighten the eies of mine vnderstanding, that aboue all I may truelie and sincerelie acknowledge thee my principall Father ^e, of whome al the familie both in heauen and earth is named; and in true inuocation, and thankesgiuing, obey; and in true holinesse, and righteousness, serue thee my God, and heauenlie father, for whom I drawe vitall breath ^f, my soule and bodye, with all the faculties, and power that I haue. ^{d Matt. 3, 17} ^{e Ephc. 3, 14} ^{f Act. 17. 25}

For which cause I am bound rather to obey thee my maker ^g than men; and to be occupied in those thinges whiche belong to thee my Father which art in heauen, and cheerfully ^h ^{g Act. 5, 29} ^{h Luk. 2, 49}

to go about that which thou hast enioyned me.

Eccle. 3. 9 Secondlie, giue me grace to honor mine earthly parents in deede, and wordⁱ, in al patience, and neuer to be a cause of their sorrow, and griefe of mind.

Eccle. 3. 14 And when their vnderstanding shal faile through age^k, be it far from me
15 that I doo either disdaine or deride the, albeit I am beutified with neuer so excelent gifts of nature, but make me to bear with the weaknes of their age, as I am bound both by thy word and in conscience to doo, so shal I be blessed.

Eccle. 3. 16 For he which honoureth his parents shal haue ioy of his owne children, and when he maketh his praier he shal be heard.

O Lorde, forgiue thou my finnes, whereby I haue offended my louing parents.

Psal. 103. 7 O remember not the sins of my youth^m, nor my rebellions: but acording to thy mercie remember thou mee, euen for thy goodnesse sake, O Lord.

Let the example of thy sonne my Sauour Christ, which in his childehood

for children.

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hood was obedient vnto his parents
be depainted, & fixed always in my
mind, the better to obey them which
begat & haue brought me vp, and to
releue them being weak, either tho-
rough age or sicknesse.

• Luke. 2, 31

For he which forsaketh his father
• shal come to shame: and he that an-
greth his mother is cursed of God.

• Eccl. 3, 17

Likewise let it please thee to giue me
a willing heart to obey my teachers,
and betters, & to omit no part of du-
ty and reuerence which I ow: so that
I may alwaies declare my selfe to be
a decliner from euil^r, and a doer of
good, a seeker of peace, and a follo-
wer of the same.

• Psa. 34, 14

O Christ Iesu, which hast giuen to
weake yeares the benefit of docility,
giue likewise to the towardnes of my
nature the aide of thy grace, that I
may learn good nurture, and liberal
artes seruing to the aduancement of
thy glorie, whereby the more easilie
I may attaine to the knowledge of
thee, whom to knowe is perfect hap-
pines and felicitie^r.

• 1 Ioh. 17, 3

For thou art the fountaine, from
whence al wisdome and vnderstan-
ding proceedeth^r, without whom al
our

• Eccles. 1, 1

James, 1, 3

our studies lack good successe. Wherefore at thy hands doo I beg wisdom which giuest liberallie without reproching any man.

Lighten thou mine vnderstanding with thy grace, that hauing learned the liberall artes, and the schooles, I may apply them to those ends wherunto they serue, that according to thy sacred infancie, I may profite as in yeares, so in wisdome and vertue, both before thee and man.

Luke, 2, 52

O GOD the holye Ghost, purifie mine heart by a liuelye faith, that I spend not my time in vaine pleasure cockering mine affections.

Psal. 32, 9

Extinguish in me the flames of dotting and filthy loue, and let mee neuer serue the luste of the fleshe lyke horse and mule which haue none vnderstanding.

Psal. 119, 73

Thine handes, O Lord, haue made and fashioned me: O giue me vnderstanding, that I may learne thy law. I am smal, and of no reputation, yet wil I neuer forget thy righteousness. For thy righteousness is perfect righteousness, and thy law is truth, Amen

Use the prayer for young folke which you shal find afore. pag. 109.

*A praier against the Turk
or anie other forraine
Tyrants;*



Omnipotent, and eternal God, Father of our Lord Iesu Christe, maker and preseruer both of heuen and earth, together with thy coeternal sonne, and the holie ghost.

Wee haue sinned ^a O Lorde, with our fathers, we haue committed iniquitie, and doone wickedlie. ^a Psa. 106, 9

Therefore we openlie confesse that by thy righteous iudgement we are iustlie punished, and rightly deserue that barbarous and vngodly nations should spoile vs of our goodes, overthrowe our schooles, churches, and Common-weales; make vnmercifull hauocke of the promiscuous multitude, and carrie miserable men from the sweete bosomes of their deere friends into a flauerie more greuous than death.

O God, it is thou which repellst vs, yea thou dost confound vs before the nations for our sins ^b, and goest ^b Psa. 44, 9
not

not forth with our armies vnto the battell.

Psal. 44, 10 Thou makest vs to turne our backs vpon our enimies, so that they which hate vs spoile our goods.

Thou suffrest vs to be eaten vp like sheepe, and hast scattered vs among the heathen.

Thou sellest thy people for naught and takest no money for them.

Psal. 79, 1, 2, &c Therefore be the heathen come in to thine inheritance, thy holy temple haue they defiled, they haue destroyed our townes, and houses, and brought them into an heap of stones.

The dead bodies of thy seruantes haue they giuen to be meat for foules of the aire, and the flesh of thy saints vnto the beasts of the land.

Their bloud haue they shed like waters on euery side, and there was no man to burie them.

We are become an open shame to our enimies: a very scorne & by word vnto them that are round about vs.

Psal. 79, 6 Wherefore in these mischeeuous wars; and in the middest of our farall punishments, we fly vnto thee saying, **Helpe vs, O God of our saluation, for the glory of thy name, O deliuer**

vs;

against Turks and forraine Tyrants.

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vs; and be mercifull vnto our sinnes
for thy Name sake.

O deale not with vs after our sins^e e Ps. 103, 10
neither reward vs after our iniquity.

Remember not against vs our former sins^f, but let thy tender mercie f psal. 79, 8
preuent vs, for we are in great misery

Looke vpon our affliction and tra-
uel^z, and forgiue al our sins. g Psal. 35, 18

Behold our enimies for they are ma-
ny, & they hate vs with cruel hatred.

Thou which hast forgiuen the ini-
quity of thy people^h, and couered al h psal. 85, 2

their sinnes; and hast withdrawne al
thine anger, and turned backe from
the fiercenes of thy wrath, turne vs,
we humbly beseech thee, ô God our
Sauior, & remoue away thy displea-
sure, that in true repentance we may
please thee for thy Sonne his sake.
Wilt thou bee displeased with vs for
euer? & wilt thou prolong thy wrath
from one generation to another.

O let the sorrowful sighing of thy i psal. 79, 11
prisoners com before thee, according
to y^e greatnes of thy power preserue
those which are appointed to die.

Powre out thine indignation vpon
the heathen^k that knowe thee not,
and vpon the kingdomes which call k Iere. 10, 25
not

not vpon thy name: that all nations
may know y^e vengeance of the bloud
of thy seruants that is shed.

Consider the mortal thretnings of
our enemies; that they may be hindered
from exercising their tyrannie
vpon vs, saieing triumphinglie, where
is now their God?

Psal. 79, 10 Keepe from our necks the greuous
yoke of Antichristian bondage, and
repreſſe the furiousnes of al Tyrants
which labor to spoile and make ha-
wcke of thy Church, to abolishe true
doctrine, praier, and pure religion;
and to bring in idolatrie, errors, and
blasphemous ceremonies.

Defend our Churches, pollicies,
and dwelling places.

Suffer not our towns to be reduced
into dennes for tyrantes, and other
bloudie nations, which hate bothe
thee, and vs extreamelie.

Arme the right arme of our Gra-
tious Queene, and hir Nobles, that
they may fight for our lawes, liues,
and libertie.

1 Psal. 144, 1 Teach their handes to fight¹ and
their fingers to battell; increase in
them an inuincible courage of mind
that inflamed through the zeale of
thy

thy religiō, they may valiantly withstand their, euen thine enemies.

Guide thou the handes of such as fight in the cause of religion, & grant them happy successe ouer all theyr enemies. For a king is not saued by the multitude of an host^m, neyther is the mightie mā deliuered by great strength, but the victorie commeth from heauenⁿ. = Psa. 33, 16
= 1 Mac. 3, 19

At thy rebuke, O Lord, both the chariot and horse are cast asleepe°. • Psa. 76, 6

Thou wilt take away the courage of Princes, and art terrible to the kings of the earth. P Psa. 60, 1 r

O be thou our help in troble^p, for vaine is the helpe of man. Thorough thee we shal dō valiantly; for thou wilt tred our enemies vnder our feet & make them come to naught, thorough our Lord Iesus Christ, Amen.

*A praier to be said in the time
of the plague, sicknesse,
and mortalitie.*



Lorde our God, great and seareful art thou^a, keeping couenant and mercie with them that loue thee, and keepe thy ^a Danie. 9, 4
Nehemi. 1, 5

thy commandements.

^bDani,9,5

We haue sinned O Lorde^b, and haue committed iniquitie, we haue done wickedly, yea we haue rebelled and haue departed frō thy precepts and from thy iudgements; we haue not obeyed thy seruantes^c the Pro

^eDani,9,6

phetes which spake in thy name to our kings and princes: to our forefathers, & to al the people of the land.

O Lorde, righteousnes belongeth vnto thee, but vnto vs open shame and confusion, as it is come to passe this day by the plague and sicknes raigning among vs, and among all the dwellers of this land, because of the sinnes which we haue doone against thee.

Vnto thee O Lord and God pertaineth compassion and forgiuenes though we haue rebelled against thee.

We haue not obeyed thy voice to walke in thy lawes which thou hast laid before vs.

^dLeu,26,15

We haue hitherto despised thy diuine worde^d, yea, we haue loathed preaching, and haue losed the bridle to al beastlines of desires.

^eDani,9,12

Therefore^e the curse & oth which is written in the lawe of Moses thy seruant,

seruaunt, is powred vpon vs, and we through the plague, & corrupt aires, with burning feauers and greuous sicknes are lamentably consumed euerie day:

Yea in our knees^f and legs are we smitten with most lothsome botches, and these incureable from the sole of the foot vnto the top of the head.

Because we repent not, neither obserue al the words written in thy law nor feare thy glorious and dreadful name, thou doest, according to thy threatnings afore told, encrease our plagues, & the plagues of our seede; thou sendest great plagues & of long continuance, euill sicknes, & of long durance, thou bringest vpon vs incurable diseases, all maner of sicknes, & all kindes of plagues, besides those written in the booke of the law.

Al these plagues, according to thy worde^s, are come vpon vs; yet haue we not prayed vnto thee our Lord, that we might euery man turne from his vngodly waies.

Therefore hast thou bene watchful in punishing vs, and in bringing thes euils vpon vs. Thou art righteous, O Lord, and true is thy iudgement.

^fDeu. 28, 15

^sBaruc. 2, 7

^opsal. 119, 137

A prayer to be said

O God, Father of our Lorde Iesu
Christ, thou hast got thee a glorious
¹Barn. 2, 11 name, as may appeare this dayⁿ.

O Lord our God, we haue sinned
we haue done wickedly, we haue be-
haued our selues vngodlie, in al thin
ordinances. Turne thy wrath from
vs, we beseech thee, for we are but
few left in this place.

O Lord God which hast promised
¹1 Kin. 8, 37 that when either pestilence is among
vsⁱ, or the aire infected, or any other
plague or sicknesse is hot, thou wilt
heare the praiers, and grant the re-
questes of any man among the peo-
ple, praying from the bottome of his
hart, acknowledging his sinnes vnfa-
rily, and lifting vp his hands vnto
thee through Iesus Christ before the
¹Heb. 4, 16 throne of grace^k.

Be thou merciful, giue vnto euery
man according to all his petitions.
For thou alone knowest the harts of
al the children of men.

Heare thou our praiers, and peti-
tions, and deliuer vs from this con-
tagious and deadlie pestilence.

Command thine Angel which stri-
¹1 Sam. 24 keth vs, to put vp his sworde into the
verse 16 sheath^m, that he strike vs not to our
final

In the time of the plague, &c.

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final and vtter destruction, proccede
not in thy wrath, spare vs from death
and bring not our end by the plague.

Let the heavens be mild, and our
dwelling places healthfull, least the
aire being infected, ⁿ powre downe
the cogitation therof vpon vs to our
destruction.

^a Psa 78, 50

O Lord turne awaie thine hande
it is sufficient*, let now thine hande
cease, that al the earth may knowe
P how that thou Lorde art our God
and that we doe cal vpon thy Name.

^o 2 Sa. 24, 16

^p Baru. 2, 15
16, &c

O Lord look downe from thine
holie house vpon vs, and think vpon
vs, incline thine care and heare vs.

Open thine eies and beholde the
affliction & mortalitie of thy people
For the dead which are in the grauce
and whose soules are out of their bo-
dies, giue to thee neither praise, nor
righteousnes, but the soule ^y is vexed
for the multitude of hir finnes, which
goeth on heauilie and weakly, whose
eies begin to faile : yea the hungrie
soule is it that ascribeth due praise &
righteousnes vnto thee, O Lord.

For we powre out our praiers be-
fore thee, and require mercie in thy
sight, O Lorde our God, not for anie
worthi-

9 Matth 3,9 our fathers 9: but in the name of thy
sonne Iesus Christ, in whom thou art
wel pleased^r, wee beseech thee, bee
2 Matth 3,17 merciful vnto vs, and help vs in this
necessitie.

Turne thee againe^r, O Lorde, at
1 Psal 90,13 the last, and be merciful vnto thy ser
uants; that this poisoned infection
may be taken from vs.

Notwithstanding if it be thy plea
sure to visit our offenses with the rod^r,
thy blessed will bee doone^u, and
1 Psal 89,32 giue vs grace to beare thy fatherlie
2 Matth 6,10 correction laid vpon vs patientlie^r,
3 Prou 3,11 remembring alwaies that wee are
chastened of thee our Lorde in this
world, y^e we be not condemned wth the
reprobate^r in y^e world to come, Amen

71 Co. ii, 32

*A praier for the sicke, you shal
find afore, pag. 148.*

**A praier to auoid both ra
ging tempests and vnseaso
nable weather.**



Most wise and mightie
God, thou art a glori
ous Kinge in all the
world, thy wonderfull
maiestie dooeth shine
and

to avoid raging tempests. &c.

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and is knowne also by raine, thundering, lightning, & other meteors ingendred in the aire: thy throne is among the clouds, thou hast made darknes thy secret place^a, and thy pavilion about thee euen darkenes^a of water, and clouds of the aire. ^a Psal. 81, 11

At the brightnes of thy presense the clouds doo passe awaie, so doo the hailestones and fire coles.

Thou doost thunder from the heauens, and giuest thy voice, haylestones and coles of fire.

Thou sendest thy arrowes, and scatterest them; thou increasest lightnings and destroiest them.

Who is so great a God^b, as thou our God? Thou art the God which doost woonders, and declarest thy power among the nations.

Thou redeemest thy people with thine arme.

The waters saw thee, and were afraid; yea the depths trembled.

The cloudes powred out water, the aire thundred, & thine arrowes went abroad.

The voice of thy thunder was heard round about, the lightnings lightened the worlde, the earth

Q. I. trembled

12

13

14

^b Psal. 77, 13

14

15

16

17

18

trembled and shooke.

*Pfal. 18, 15 The foundations of the earth were
discouered at thy rebuke^c; O Lord,
at the blasting of the breath of thy
nostrils.

*Pfal. 89, 5 Therefore shal the verie heuene
extol thy woondrous workes^d, and
the saints set forth thy truth in the
Congregation of the saints.

6 For who is equal to thee in hea-
uen: and who like thee among the
sonnes of the gods.

Thou art very terrible in the as-
7 semblie of the saints, and to be re-
uerenced aboue all that are about
thee.

8 O Lord God of hosts, who is like
vnto thee? which art a mighty Lord
and thy truth is about thee.

Thou rulest the raging of the sea
9 thou stillest the waues therof, when
they arise.

Thou onely art of power to re-
solue into vapors the drops of the
sea by the heate of the sunne; thou
takest the same vp being turned in-
to aierie substance, and againe tur-
nest it into meere water, and ma-
kest it to come powring downe vp-
on the face of the earth.

What

to avoid raging tempests,

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Whatsoeuer thou wilt^e thou dost^e ^{Ps. 135, 6}
in heauen and in earth, and in the
sea, and in al deepe places.

With thy power thou madeft the
earth^e, with thy wildome thou hast^e ^{Iere. 5, 1, 15}
establiſhed the world, and with thy
discretion stretched out the heuē^s. 16

As ſoone as thou lettest thy voice
be hearde, the waters in the ayre
wake fierce: thou drawest vppe the
clouds from the ends of the earth;
thou turnest the lighteninge into
raine, and bringest foorth the wind
out of thy treasures.

Thou couerest the heanens with
cloudes^s, and preparest raine for^e ^{Ps. 147, 8}
the earth, thou makest the grasse to
growe vpon the mountaines, and
prouideſt hearbs for the vse of man
thou giueſt to beaſtes their foode,
and to the yong rauens that cry. 9

Behold, ſo great art thou^h, that
thou passeſt our knowledge, ney-
ther can the number of thy yeeeres
bee ſearched out. When thou re-
ſtrainest the droppes of water, the
raine powreth down by the vapors
thereof, and ſaleth abundantlie vpon
man. 10

Thou bringest foorth the windes

q. 2.

out

¹ Psal. 135, 7 out of thy treasures ¹, that is from
 Jerem. 51, 16 the secret places where thou didst
 hide them in great abundance, that
 they might bee ready at the com-
 mandement, and come forth when
 thou thinkest good.

Thou makest the cloudes to la-
 bor to giue water to the earth ^k, &
 scatterest the cloud of thy light.

¹ Job. 37, 1 Thou turnest it about by thy go-
¹² uernment, that they may doo what
 thou focuer thou commandest them vpon
 on the whole world.

O God mine hart is troubled ver-
 fore, when I beholde the immoderate
 rate showers, and hear the terrible
 thunder, yea it forsaketh his place
 when I heare the noise of thy voice
 and the speeche proceeding from
 thy mouth.

O God which rulest heauen and
 earth, I most humbly beseech thee
 mercifullie to driue awaie, or at
 leaste to mittigate these mightie
 streames, and most raging Tem-
 pests.

Restraine thy thunderbolts, and
 thy fierie dartes that they hurt vs
 not.

Keepe vs, and our beasts, that we
 perish

to auoid raging tempests;

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perish not through lightnings, nor
be destroyed by thy thunderclaps.

Protect our houses and vs, that
we be neither consumed by the fire
meteors, nor bee drowned by anie
sudden flood.

O mercifull God, raine not I be-
seech thee, hailestones vpon y face
of the earth, neither strike suche as
are in the fieldes, bee they man or
beast^l.

¹Exod. 9, 22
25

Strike not thou therewithal the
hearbes of the field, neither breake
thou gracious Lord, the trees of our
land^m.

^mPsa. 105, 3

Destroy not our corne with hail-
stones: nor with hailestones smite
thou our cattelⁿ, and deliuer our
flocks from the thunderbolt.

ⁿPsa. 78, 44
49

Cast not the fiercenesse of thy
wrath, anger, and displeasure vpon
vs.

Giue vs not hailstones for raine
neither flames of fire in our land;
but of thy mercy conuert the thun-
der into gentle raine, whereby it
may bring out fruit abundantlie^p

^pPsa. 105, 32
Iere. 51, 16
Psa. 145, 16

Sende not among vs eyther vn-
timelie, or vntemperate showers,
whiche bee eyther noisome to the
fruit,

q.3.

^a 1 Kings. 8, fruite, and bring the mildew ^a, or
verse 37 destroy the corne.

Restraine in like sort the windes
and violent tempestes, that they
bring none hurre cyther to vs, or
our goodes, euen for Christes sake
our Lorde, and sauour,
Amen.

*A praier for waifairing
men, and Trauellers.*



Almightie, Eternall,
and liuing God, Fa-
ther of our Lord Iesu
Christ, I thanke thee
with mine whole hart
for sending of thine infinit and vn-
speakable goodnes to man warde,
thine onlie Sonne into this worlde
to suffer on our behalfe all the my-
^a ^E ^{sai}, 53, 3 series of this life ^a: which in ^y state
⁴ of extream basenes traueling from
⁵ one region to another, to preache
⁶ the Gospell of thy kingdome, suffe-
red no doubt the sundrie infirmi-
ties of our mortal bodie.

For passing through Samaria he
was wearie by reason of trauel, and
^b ^{Iohn}. 4, rested himselfe on Iacobs wel ^b.

In

for waifaring men, &c.

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In all thinges hee was like vnto vs^c. For we haue not an high priest^c Heb, 2, 17
^dwhich cannot bee touched with^d Heb, 4, 15
the feeling of our infirmities, but
was in al things tempted like as we
are, and yet without sinne.

In his Name I take my iourny,
whose wil it is that whatsoeuer wee
doo either^c in worde or deede, wee^c Colo, 3, 17
shoulde doo it in the Name of our
Lorde and Sauour Christ; giuing
thanks vnto thee our God, and Fa-
ther through him.

For his sake, which went about
dooing good^f, and healing all that^f Act, 10, 38
were oppressed of Satan, I beseech
thee, giue thine holy angels charge^g Psal, 91, 11
to keepe me in all my waies, and^g Mathe, 4, 6
to guide me to and fro in my iour-
nie, euen as Tobie the yonger was
guided of the angel Raphael^h vnto^h Tobit, 5, 9
Gabaël habiting in Rages a citie of
the Medes.

Guide me with strengthⁱ andⁱ Psal, 18, 33
courage; and direct my steps in the
course of my iournie, that I wan-
der not out of the righte waie into
by waies, neither cast my selfe into
dangers.

And therefore holie Father, bee

q. 4.

thou

In

thou the director of my waies, and keepe me out of the clawes of spoilers.

Saue mee from the deuouringe iawes of sauage beasts. Compasse me about with thine heauenly protection, that I fal not into any euils either of soule or body.

Be thou vnto me a faithfull companion, as thou wast to Iacob the Patriarch ^ktrauelling into Mesopotamia, and descending into Egypt ^l

^k Gen. 28, 15
^l Gen. 46, 4
^m Ex. 14, 22
ⁿ Deuter. 1, 2
^o Exo. 13, 21
^p Nehc. 2, 12

Likewise as thou diddest lead the children of Israel through the red sea ⁿ, and through the vncomfortable wildernes ⁿ, going before them by daie in a pillar of a cloud ^o, and by night in a pillar of fire ^p to lighten the waie that they went: vouchsafe to accompanie, gouern, and direct me in this my iourne.

Shew me also such fauor, that wheresoeuer I go I may find godly men, which may enterteine, lodge, and curteouslie intreat me ^q, least otherwise I fall into perils, and bee iniuried of the wicked.

^q Mat. 25, 35
Esaie. 58, 57

Be thou with me night and daie, that none hurt light vpon me, protect me both against the iniurie of cold,

for waifaring men, &c.

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cold, and the vehemency of hart^r, ^rGen. 31, 40
and from al enemies deliuer me.

O Lord, giue me bread to eate^r, ^rGen. 28, 20
and cloathes to put on. ^rMatth. 2, 1

And as the wise men^r, by the direction of a star in the Easte, came ioyfully into Iurie, and afterwarde beeing admonished in a dreame so to doo, returned into their countrie another waie: so my busines being wel finished, bring me home againe in safetie, that I may praise thee my God and Lorde continuallie in the congregation of the Saints.

O Lorde heare my praier^r, and with thine eares consider my complaint, holde not thy peace at my teares. For I am a stranger in this worlde, as al my forefathers were. Our daies like a shadow vppon the earth^r doo passe awaie, and continue not.

^r Psa. 39, 12

Hebru. 11, 13

We are strangers, and wander out of our true country^r. For the daies of our pilgrimage are but shortez, yet be they ful of misery & trouble.

^r 1 Chr. 29, verie 15

^r Heb. 11, 13

^r Gen. 47, 9

Giue me grace that I set not my minde on this worlde^r, but to lifte vp mine eies vnto heauen, and desire a better^b, that is, an heauenlic

^r Colof. 3,

² Heb. 11, 16

countrie.

And as long as we are absent
 from the bodie ^c, let vs be of good
 courage, suffer vs not through feare
 to faint in afflictions, but firmelie
 to trust that shortlie we shal return
 vnto thine habitation, and there in
 ioy thy sight indeede, and euer la-
 sting life, where thou, with the son,
 and the holie spirit, liuest and
 raigest one eternal God
 for euermore, Amen.

A praier before the
receiuing of the ho-
 lie Communion.



O Jesu Christ, holy, and
 eternall God, I mise-
 rable man, and wret-
 ched sinner acknow-
 ledge and confesse,
 that I am not woorthie the least of
 al thy mercies ^a, & most vnworthie
 to receiue thee vnder the roofe ^b
 of my soule by participating of thy
 most blessed bodie and bloud. For
 horrible and infinite are the finnes
 wherewith I am defiled.

^a Gen. 32, 10

^b Matth. 8, 8

Luke. 7, 6

Wo

before the communion.

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Wo is me, Lord^c, for I am a man^e ^{Esaie. 6, 5}
of polluted lips, and dwell amonge
people that haue vncleane lippes.
And therfore the very entrailes of
mine hart are troubled, & my bones
doo shake, because I finde my soule
a most vnworthye ghest for so hea-
uencly a supper.

And yet againe mine hart is won-
derfullie lightened, when I cal into
mind that thou, the deere sonne of
almighty God, camest not into this
worlde to call the righteous^d, but
sinners vnto repentance. For^e they
that be whole need not the Phy-
sician, but they that are sicke.

^d Luk. 5, 32

^e Tim. 1, 15

^e Math. 9, 12

Besides, I knowe right well, and
constantlie doo belecue, that not-
withstanding my filthinesse, thou
canst make mee worthie, which a-
lone canst make that cleane, which
is conceiued of vncleane seede^f,
& righteous men of sinners^g, when
thou forgiuest our sins of thy won-
ted grace, thine holie Spirit being
powred vpon vs.

^f Tob. 14, 4

^g Psal. 51, 7

8

Through whiche thy power and
mercie, I beseech thee, grant suche
grace vnto me a sinner, that I may
worthily^h approach to this heauen-
ly

^h 1 Cor. 11, 27

lie Sacramente, least otherwise by
mine vnworthines I be made guil-
tie of thy bodie and bloud, and so
1 Cor. 11, 29 in stead of life receiue my iudge-
ment and condemnation.

Giue grace therefore, that afore
I presume to come vnto the parti-
cipation thereof, I maie examine
my selfeⁱ, by calling my sinnes into
12 Corin, 11 mind, searhing out my waies^k, &
vorfe 28 by vnfeined and hartie repentance
2 Cor. 1 3, 5 returning vnto thee my Lord, least
k Lam. 3, 40 otherwise by concealing my sinnes
with Iudas the Traitor I eate the
breade of the Lorde againste the
Lord^l: & by abusing thy gentlenes
m heape vengeance vpon my selfe
against the daie of vengeance.

1 Augustine
vpon Iohn
treatise. 59.

m Rom. 2, 4

n 1 Iohn. 1. 9

Make mee to confesse my sinnes
and that with heauie sobs, so thou
being a faithfull and iust godⁿ, wilt
5 pardon al mine offenses, and cleanse
mee from my sinnes: and wilt not
disdaine to accept me into fauour,
when I doo not refraine to acknow-
ledge my wickednes.

Moreouer powre into me a true
and liuelie faith, that I neuer mis-
trust thy worde annexed to the Sa-
cramentes, which promiseth vnto
mankind

before the communion.

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mankind the remission of finnes.

For to eat or drinke with the mouth onelie is to no purpose, but faith must come therevnto, and apprehende the worde with the promises annexed. For they are the grounds and principles of this Sacrament.

So that whosoeuer giueth credit to these wordes, *Which was giuen and shedde for you, in the remission of finnes*, the same man hathe that which is promised by them, namely, eternal life, and saluation. For where the remission of finnes is, there likewise righteousnesse, life, and saluation is.

• Mat. 3. 6
Mark. 14. 22
Luke. 22. 19
1. Corint. 11
vers. 24, &c.

But hee which doubteth of these wordes, he without doubt is an vnworthie receiuer, & commeth vnprepared. For the doubting man neither eateth thy flesh spiritually, nor yet drinketh thy blood, though carnallie, & to our eies he seemeth to consume the Sacrament of thy bodie and blood with his teeth and mouth, but his damnation rather. Not because^p thy supper is poison, but for that an euill man taketh a good thing naughtilie.

^p Augustine
vpon Iohn.
treatise, 26.

Final.

Finallie, also grant, that receiuing
 this thy Sacrament of the new Te-
 stament I may put off, according to
 the former conuersation, the olde
 man⁴, which is corrupt according
 [9 Eph. 4, 22] to the lusts of error, and be renewed
 23 in the spirit of my mind, putting on
 the new man^r, which after God, is
 [7 Colo. 3, 10] created in righteousness, and holi-
 Ephes. 4, 24 nes of truth.

And albeit my nature bee such,
 that I cannot liue without spots of
 wickednes^s, yet so bleesse me, that I
 may neuer offende willinglie, but
 [Augustine concerning Ecclesi. in-
 stru. cap. 53.] altogether dependinge vppon thy
 goodnesse, whose manner is to par-
 don the true penitent sinners, may
 boldlie approach to thine holy sup-
 per.

Especially, seeing we haue liber-
 tie to enter into the holie place,
 [Heb. 10, 19] through thy blood: by the newe
 20 & liuing waie which thou hast pre-
 pared for vs through the vaile that
 is, by the flesh. And seeing we haue
 an highe Priest ouer the house of
 God, make vs to drawe nighe with
 true heartes, in assurance of faith
 sprinkled in our minds from an e-
 uil conscience, and washed in body
 with

before the communion.

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with pure water, cause vs to holde Hebr. 10, 23
fast the profession of our hope with
out wauering (for hee is faithfull
that promised) and let vs consider
one of another, to prouoke vnto
loue, and to good works, not forsa-
king the assemblie of the faithfull,
as the maner of some is, but exhor-
ting one another, and so much the
more, as wee see the daie appro-
ching, Amen.

24

25

*Another praier before the
receiuing of the holie
Communion.*



Christ the onely me-
diator between God
and man ^a, which of ^a 1 Tim. 2, 5
thine ardent and vn-
speakeable good will
tookest our flesh vpon thee, to be-
come a sacrifice and raunsome for
al mankind: and for the better con-
ceiuing of that thy benefit, diddest
ordaine before thy painefull passi-
on, a perpetuall memorie of thy
loue, & that by erecting a couenant ^b Mat. 26, 28
of the newe Testament ^b, whiche ^b Mark. 14, 24
testifieth of thy presence, merite, ^b Luke. 22, 19
power,

Another Praier

power, and mercie, washing awaie daily the finnes of beleeuers.

And the more effectually to commend the deepnes of this mystery, diddest ordaine the Sacrament in the last supper, being euen readie to goe from thy Disciples vnto thy passion, the more deepe lie to fix it in our harts, that it neuer slip out of our minds, but dailie in faith, feare, and reuerence be recorded, and remaine according to thine holy institution, whole and perfect without adding or diminishing from the same.

For though it be but a mans testament^e, yet if it bee confirmed and prooued by the deathe of the testator, no man diminisheth or addeth therevnto.

^e Galat. 3, 5
Hebru. 9, 15

Vnto thee doo I crie, O sonne of GOD, which art a partaker of our fleshe, and bone of our bones, beseeching thee from the bottome of mine hart, that it would please thee to giue me grace that with an earnest desire, & due reuerence I may couet to receiue thy Supper, and therein thirsting lie to seeke for the nourishment of my soule.

Remooue

Remoue from my heart all loathing, contempt, and curiositie of prophane men, which sette themselves against thee, and proudlie despise this thine institution, lyke vnto dogs despising holie things^d, and vnto hogs treading moste pretious pearles vnder their feet. ^d Matt. 7. 6

Litt vpp my minde, that in feare and trembling, in faith and spirituall comfort, I may approche to the worthie receiuing of thy pretious bodie and bloud not as hypocrites do, which hide and dissemble their sinnes, neither as epicures despising both thee and thine holy ordinance.

And therefore stir vp in mee an vnfaigned desire of this heauenlie nourishmente, that from thee the bread of life^e, and fountaine of saluation^f, I may draw vitall iuice to the quickening of my soule. ^e Iohn. 6, 35
Eccl. 24, 24
^f Iohn. 4, 10
14

In which communion thou bestowest vpon beleeuers bothe the merits of thine obedience and passion, and also thine other benefites whatsoeuer.

Besides inwardlie thou doost replenish vs with newe and celestiall ioy,

ioye, in quickening, comfortinge, teaching, and gouerning vs, that so we may haue and get our strength from thee, euen as the braunches drawe their iuice and force to fructifie from the vine.

g Ephe. 1, 18
Colos. 1, 27

Lighten therefore the eies of mine heart, that I may knowe what the hope is wherevnto wee are called: and what the riches of our glorious inheritance are in the saints^s; and what exceeding greatnesse of thy power and mercie is hydde in this supper, and howe vnspeakeable bee the riches of the glorie of this Sacrament, whereby thou communicatest to all and eache of thy faithfull together with thy bodye and blood, all the treasures of thine heauenly goods to bee receiued by faith.

h Iohn, 6, 35

For thine holy and blessed mouth hath said: I am the bread of life^h, which came downe from heauen; he which commeth to me shal not hunger in any wise, and he that beleeueth on mee shal neuer thirst. And the bread which I shal giue, is my fleshe, which I wil giue for the life of the world.

(after the communion.)

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Ambrose.

O most sweete bread heale thou
the palate of mine hart, that I maie
tast the sweetnes of thy loue, heale
me of mine infirmities, that I de-
light in no fairenes besides thee.

O most heauenlie white breade
containing within thee al comfort,
and the perfect sweetenesse of all
sauor, which doest alwaies refresh-
vs, let mine hart eat thee, and with
thy pleasant sauer let al the bowels
of my soule be replenished.

O thou bread of life, which camst
downe from heauen, and giuest life
to the world, come into mine hart,
and purge me from all filthines of
the flesh and spirit: enter thou into
my soule, heale and sanctifie mee
both within and without.

Be thou the buckler, and perpe-
tual defence of my soule and body,
that I may come vnto thy kingdom
the right waie, where we shall not
deale with mysteries as in this
worlde, but shal beholde thee face
to face, when thou hast deliuered
the kingdome to Godⁱ, the Father, ^{11 Cor. 15,}
and so God shall be al in al, ^{verse 24} *Amen.* ²⁸

A

*A thankesgiuing after the
receiuing of the holie
Communion.*

^aHebru.8,1



Iesū, high and eternal Priest^a, sitting on the righte hande of the throne of maiestie in the heauens, gouernor of the saints.

^bHebr.9,11

Thou art an high Priest of good things to come^b, which by a greater and more perfecte tabernacle not made with handes, that is to saie, not of this building, neither by the bloud of goats, and calues, but by thine owne bloud diddest enter once into the holie place, & found eternal redemption, when through the eternall spirite, thou offeredst thy selfe a pure sacrifice without spot, to God, purging our consciences from dead workes, to serue the liuing God.

I yelde thee hartie thanks for suffering vpon the altar of the crosse a most shameful death, for our sins, and that of thine owne accorde, moued therevnto by a singular affection

fection of good will towards vs.

I blesse thee for instituting this Sacrament of thy body and bloud, in remembrance of our euerlasting redemptiō, that at no time it might slip out of our minds, but be an holie signe, and testimonie of thy perpetual friendship, and a seale of the confirmation of the new and eternal couenant, which thou hast entered into with vs, concerninge the free remysion and forgiuenesse of our sinnes.

I magnifie thee also with al reuerence of mind, for bidding vs miserable men, and sinners both vnto the participation of thy most holie supper, and also to the receiuing of al celestial riches; wherein thou bestowest, and appliest particularlie to euerie of vs, all the merites and good things which by thine obedience and death, thou hast purchased on our behalfe, that we may become partners, and fellow heires of eternal blessednes^e. Rom. 8, 32

O sacred banker, wherein Heauenlie dainties are sette afore vs, which reuiue the soule, and thou lambe of God, after a woonderfull
and

and myſticall manner, giueſt thy ſelfe to reſreſh the inward man.

^dIerom in thee ^d, but thou endureſt whole
hjs agenie. perpetuallie. And although the viſible ſignes are conſumed, yet canſt thou not be deuoured.

Thou art the meate of the ſoule, not of the bodie; and fatteſt our mindes, not our bellies.

Thou changeſt the eater into thy ſelfe, and yet art not changed into the eater, as other corporall food is changed commonlie.

So that we participate of the diuine nature^e, and thou no whit altered into our ſinful fleſh.

[^e2 Pet. 1, 4

I humbly beſeech thee, Sonne of God, by thy moſte ſacred blood ſhed for vs, giue me grace, that participating of this viſible ſacrament, I may withal find and feele in mine hart the inuiſible working of thine heauenly grace, which is conteyned in this myſterie; that this ſupper may be, as ſome reſreſhing vn- to my bodie, ſo a ſpeciall medicine of my ſoule.

Quicken and raiſe vp in mee by this bleſſed Sacrament a continual remem-

remem-

remembrance of thy bitter passion
make me to retaine the same firme-
lie and fresh in my mind, and shew
it forth^e, as an onelie and suffici-
ent ransome of my redemption, vn-
til thou returnest.

1 Cor. 11, 26

Let me neuer doubt of the for-
giuenes of my sins, which thou as-
suredst me of by thy body and bloud
in thine holy couenant^s, conclu-
ded in thy last supper, by the brea-
king of bread, and giuing forth the
cup to the chosen Disciples, and by
them to as many as are incorpora-
ted into thy Church through Bap-
tisme.

8 Matth. 26
vers. 26, &c;
Luke. 22, 19

That as often as Satan assaileth
vs, with his deadlie tentations, wee
may runne to this our sanctuarie,
as it were to a strong anchor of de-
fence, apprehending the promise
ratified by the seale of this coue-
nant, and neuer giue ouer in fight,
but still be refreshed with new ver-
tue from aboue; nor breake our
harts through the consideration of
sundrie misfortunes, which the vn-
gratefull worlde by the instinct of
their capitaine the diuell, woulde
bring vpon vs, but caling into mind
thy

¹Roma.6,3 thy death, into the which wee are baptized^h, may escape from all calamities.

¹Rom.8,35 So that no tribulation,¹ nor anguish,³⁸ nor persecution, neither hunger, nor nakednes, neither perils, nor sworde, neither death, neither life may separate vs from our head, wherevpon being made fast by this holie Sacrament receiued, wee, as liuing members doo depend;

And finallie may know that wee are fed and refreshed by thy fleshe and pretious bloud, that washed therewith, we should not hereafter giue our selues to carnall pleasures nor feede vpon the leauen of malice and wickednesse, but resisting them, liue in al synceritie & truth^h, as it becommeth such as doo eate of the immaculate Paschal lambe, whose life is hid with thee¹, but⁴ when thou shalt bee reuealed, then shal we also appeare in glorie.

¹1 Cor.5,8

¹Colof.3,3

For this blessed meat dooth trulie witnes that our bodies sprinkled with the vertue of thy quickening flesh, as it were with celestially dew, shal rise againe into immortalitie, and euerlasting glorie.

Wher

after the communion.

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Wherefore giue grace, that al
thy Saintes participating of the
bread of eternal life, may be re-
plenished with the fruition of
thy blessed sight for euermore in
thy celettial paradise, Amen.

Another thankesgiuing
after the receipt of the ho-
lie Communion.



Thanke thee, O
Christe, lambe of
GOD, for offering
thy selfe vpon the
altar of the crosse

to thy father an offering^a and a sacrifice of a sweete smelling sa-
uor to God, for our sinnes to re-
concile vs vnto him: for certain-
tie whereof, and confirmation of
our faith, thou hast instituted on
our behalfe this holy Sacrament
of thy supper, that as often as we
receiue the same, wee may cele-
brate thy memorie^b, and with
thanksgiuing remember the me-
rit and fruit of thy passion.

^a Ephes. 5, 2

^b 1 Co. 11, 26

I beseeche thee by thy bytter
death, stir vp our minds, that by

R.I. often

Another thankesgiving.

often receiuing this thine ordinance & institution, we may consider howe bitter a death thou didst suffer on our behalfe, and how great the loue was, which draue thee to take so cruell and shameful a death to saue vs: and withal continuallie yeeld, as we are bound, heartie thanks vnto thee for the same, & after the like sort, answere to our power that vnspeakeable good will by our good life, and careful obseruation of thy commandments; and more when, either thorough frailtie of our flesh^e, or by any other fault preuented, wee sinne, runne by and by vnto thee by repentance & through consideration of this new and eternall covenant touching the remission of sins, made with vs, be erected and vpholde vnto a liuelie and constant hope.

O sweete Iesu, grant that, being fast linked vnto thee by this holie mysterie, I maie receiue power and strength from thee beleeuing thy promises, and be wholie addicted therevnto without any douting, that so my conscience

Galat, 6, 1

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science, in teare and troubles, may haue perfect consolation.

Suffer me not to be separated from the members of thy bodie, which is the church, wherof thou art head^d, fulfilling all in all, ^{d Ephe, 1, 22} but graunt, that abiding in thy worde and kingdome, I may bee without fault in the foundation, and without sin against my conscience, and walke worthie this sacrament, forsaking vtterlie and renouncing the Deuill, & al idolatrie, al vices & carnal desires^e, ^{e 1 Pet, 2, 11} which fight againste the soule: For wee cannot bee partakers of the Lordes table, and of the deuils too^f. ^{f 1 cor. 10, 21}

Make mee also to remember, that by this sacrament I am bound to doo good vnto others.

For as manie graines of corne doo make one loafe; and manie grapes make one wine: so beeing manie yet are we but one loafe^g ^{g 1 Cor., 10, verse 17} and one bodie, inasmuch as wee all participate of one bread, and drinke of one cup.

Ioine vs therefore together, O Sauior of the world, at this com-

Another thankesgiuing.

mon banquet through the band
of loue, that we may be fastened
vnto thee our head. That as thou
diddest die for vs, so wee againe
may not feare to suffer, and to
giue our liues for the glorie of
thy name, that we be neuer sepa-
rated from thee, neither in life,
nor death^b.

^b Rom. 8, 38

Make vs also heartilye to loue
one another, like the true and
liuely members of thy bodyeⁱ,
that if neede require, wee maie
giue our liues for our brethren^k.

ⁱ 1 Ioh. 3, 16

Suffer not concord of mindes
to be broken. For he that recei-
ueth the mysterie of vniue^l, and
keepe^hth not the bonde of peace,
hee doth not receiue the myste-
rie for himselfe, but a testimonie
against himselfe.

^h Augustine

Giue grace therefore, that
laying aside al wrath^m, fierceness,
malicioufnes, and enuie, we maie
forgiue one another, euen as
thou forgiuest vs: and beare one
with another for the better auoi-
ding of strife, dissentionⁿ, sectes,
and pernicious heresies.

ⁿ 1 Cori. 11

verse 16

Keepe this thine ordinaunce
and

after the communion.

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and right vse of thy sacrament amongest vs euermore, that this good worke and diuine ceremonie, may alwaies bee a note, and badge of our publike profession, whereby we are known from pagans, and tokens of loue, confession and thankfulnesse.

Remoue awaie abuses and prophanations of this holy and sacred supper, together with the horrible and idolatrous adorations inuented by Satan and hys members to the shameful deforming of thy godly and goodlie institution, but maintaine I humbly beseeche thee, the true and vnpollured vse thereof, till thy pleasure is to returne • in the clouds to iudgement with great power and glorie^p, that it neuer be out of remembrance. • 1 Cor. 13, 46

And last of al at our resurrection from death, appoint vs places in thy heauenly table, where we may tast the new wine in the kingdome of thy Father 4, according with thine elect^r, Angels^r, and blessed saints for euer more, Amen. 1 Mat. 26, 29
1 Mat. 13, 0
1 Mar. 8, 38

r.3.

A

A praier for the Sick.

Almightie & mercifull God, Father of our Lorde Iesu Christ, which thou rough corporal diseases, both puttest mee in minde of my mortalitie, and also callest to repentance. For thou wilt not the death of a sinner^a, but that he conuert and liue.

^a Eze. 33.11

Vnto thee doo I crie, O Lorde rebuke me not in thine anger^b, neither chastise me in thy wrath haue mercy on me, O Lorde, for I am weake; O Lord heale me, for my bones are vexed.

^b Psalm. 6.1

My soule is also troubled verie fore; but Lorde, howe long wilt thou delay? Returne, deliuer my soule; O saue me, for thy mercies sake.

^c Iere. 17.14

Heale me O Lord^c, and I shal be whole: saue thou me, & I shal be saued. For thou art my praise.

^d Deu. 32.39

Thou hast wounded^d, and thou wilt heale mee; thou hast stricken, and thou wilt cure; thou doost

for the Sick.

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doost kill^e, and restore to life a- ^e Sam, 1, 6
gaine.

Wherefore if this my sickenes
be not vnto the death, helpe me
vpon the bedde of my sorrowe^e. ^e Psal. 41, 3
Turne the whole palatte of my
weaknes into ioy.

May it please thee, ô Lorde, to
deliuer mee from the pit of cor-
ruption^e. For the graue wil not
acknowledge thee, nor deathe ^e Esa. 38, 17
confesse thee: but the liuing I ¹⁸
saie, the liuing wil extol thee for ¹⁹
euermore.

O Lord, heale me, that I maye
praise thee al my life longe tho-
rough my sauour Amen.

*Another praier for
the Sicke.*



Christ Iesu, Sonne
of the liuing God,
our redeemer, and
our mediatour for
euermore, in our
weake fleshe thou wentest about
the earthe preaching^e the glad
tidings of the kingdome tou-
ching the forgiuenes of our sins,

^e Mart, 4, 23

r. 4.

and

and curing euerie sicknes, and euerie disease among the people.

For thou hast truly taken vpon thee our infirmities^b, and borne our paines. For where sin abounded, there thy grace did more abound^c.

Wherefore I praie, and most humbly beseech thee, be mercifull vnto mee^d, heale my soule, For I haue sinned againste thee; strengthen it by thy sweet comfort of thy Gospel; and confirme my faith: then, if it be thine heauenly pleasure, restore health to my weake body.

If thou wilt, thou canst make me cleane; onely doo but speake the word^e, and I shal be healed.

For it is not hearbs^f, nor plaisters that restore health; but thy worde, O Lord, which healeth all things.

It is thou, Lord, which hast the power both of life & death; thou ledest vnto deathes doore, and bringest vp againe.

But, if it bee more expedient for me to die, than to liue, then deale with mee according to thy wil^g,

^b Matth. 8, 8
^d Wm. 16, 12

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for the Sick.

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wil^s, O Lord, and command my spirit to be receiued in peace, the whiche I commende into thine hands^h, thou hast redeemed me, O Lorde God of truth, which liuest & raigest with the Father, and the Holy ghost, one God, for euermore, Amen.

^s Tob. 3. 6

^h Psal. 33. 5

*Another praier for
the Sicke.*



Eternal god, which art full of compassion^a, and mercie, slowe to anger, and great in kindnesse:

^a Psal. 86. 15

thou forgiuest our faults^h, couerest our sinnes, and doost not impute our iniquities vnto vs.

^h Psal. 32. 1

Vnto thee do I bend my praier, beseeching thee to pardon al my sinnes^c, & to heale al mine infirmities. Saue my life from destruction, and compasse mee aboute with mercie, and louing kindnes.

^c Psal. 103. 3

For thou art the GOD of my saluation^d, mine helper, in thee hath mine hart trusted. Despise not the workes of thine owne hands,

^d Psal. 9. 10

1. 5.

hands,

^ePsal, 138, 8 ^charids^e, neither suffer him to per-
rish whom thou hast created, &
redeemed.

^fIohn, 1, 29 O Christ, lambe of God ^f, which
takest awaie the sinnes of the
world, and wastest vs fro all our
offenses by thy pretious blood;
^gReue. 1, 5 increase my faith ^b, that firmelie
^hLuke, 17, 5 I may apprehend the saluation
promised. Blesse thou my soule
at hir departure from the bodie,
that euermore I maye reioice
with thee.

ⁱIoh, 14, 16 And Holy ghost, eternall God
which art the best comforter ⁱ in
all extremities, be thou present, I
beseech thee, at the houre of my
death, and imparte thy sauinge
helth vpon me, that my hart doe
not faint, nor be troubled, Amen

Reuel, 7, 12,
Praise, and glorie, and wisdom, and
shanks, and honor, and power,
and might bee vnto our
God for euermore,
Amen.

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as they orderlie stand
 in this Booke.

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To

To the Reader.

BE it from thy mind (good Reader) to thinke, that; because we haue applied these prayers vn to certaine daies, we would therefore haue thee to tie thy selfe alwaies vnto the maner which wee haue prescribed, and neuer eyther to violate or omit the same: to doo so, we iudge it foolish, superstitious, and wicked. But wee wish thee in the feare of God to vse our labours to thy spirituall comfort, and commoditie: and as we haue set downe (as duty bindeth) a daile prayer, for our dread Soueraigne, & gracious Queene: so we think the rest, or the maior part of them, necessarie to bee vsed, if they could be, euerie daie. Wherefore as occasion and time doth offer, praye in the name of Christ, and obserue that order which thou knowest best to keep thee in the feare, and fauour of Almighty God.

Wilt

*Wilt thou be
thankful?*

Thou hast
a thankes-
giuing

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Art thou touched
with a care of others
prosperitie?

Happily
thou shalt
finde to
shew forth
thy good
wil if thou
looke a-
mong the
intercessi-
ons made
on the be-
halfe.

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*Desirest thou to escape
extream mileries and
damnation.*

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